WESTERN LUMINARY.

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Rev. JOHN F. COONS, Editor.

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LEXINGTON:
WEDNESDAY, FEBRUARY 12, 1834.

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 3. *Is immersion necessarily connected with repentance and faith, in order to remission of sin?*

Continued.

7. The next ground taken in support of the affirmative was, that men, since the day of Pentecost, have remission of sin in a different way from what they had before that time. In reply it was stated, that this, which was taken for granted, must be proved if we were expected to believe it. That Peter's sermon gives no information that men's sins are not now remitted as they formerly were. Gal. 3: 8; The scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all nations be blessed. The heathen who were in after ages to be called by the gospel and justified by faith as Abraham was. Lest men should suppose that the terms of salvation, or the justification of the Gentiles should be on different grounds from that of Old Testament saints, we are expressly told that the scriptures foreseeing that God would justify the Gentiles as he had formerly justified Abraham, sent before and preached the gospel to Abraham, as a pledge that it should be preached as the very same gospel, though attended by different external rites, and that they should be justified by the very same faith; so that all that believed should be Abraham's seed, and heirs according to the promise. All that are Christ's are Abraham's seed, and if they are not his seed and are not justified by faith they are not Christ's, and if not Christ's they are not entitled to the name of christian.

Rom. 3: 30; Seeing that it is one God that shall *justify the circumcision* by faith, and the uncircumcision through faith, i. e., the same God shall justify the believing Jew by faith and the believing Gentile through faith. But in order to the truth of the affirmative it should have been, "The same God shall justify the believing Jew by faith and the believing Gentile through immersion, or water." There is no evidence from the word of God that he remits the sins of men now without faith in Jesus Christ, and there is no evidence that God remitted the sins of men formerly without faith in Christ, although the believer formerly looked forward to a crucified Christ through types and sacrifices, and the believer now looks back to such a Christ through the memorials of his broken body and shed blood. And yet it was not the type that formerly saved them, neither is it now the emblems of Christ's body and blood that saves us. Nor is it single faith in the former type or present emblem, but faith in the crucified Christ shadowed forth by the former sacrifice and set forth in the present emblems of bread and wine. What an unmeaning ceremony was sacrifice under the former dispensation; and what a senseless thing the sacraments of the church under the present, if the type or emblem secured remission! To say that men have remission of sin by the ceremony of immersion, which has no pointing to the blood of Christ, is to me more unmeaning than the old Catholic superstition, that remission is had by the wine of the cup. The wine of the cup, emblematically at least, points to the death of Christ, by whom alone we have remission: but the other, i. e., immersion, at most can only be supposed to represent by ceremonial washing, our need of moral purity, of which the washing is a sign So the inconsistency of this will appear without any further argument.

8. If it be true, as was contended, that we receive remission in the very act of immersion, then it follows—

1. That the eternal God is dependent on the will of the immerser to say whether the sins of the penitent and believing soul shall be remitted or not. If perchance a believer shall be thrown from his horse and dashed into eternity on his way to the womb of waters he dies unpardoned. And since the Holy Spirit is not given to any until immersion, there is no certainty that the result of his immersion will be secured. It is a system of wild and extravagant uncertainty. If another should repent and believe on a dying bed and the immerser not bury him in the water, he must be damned, or else this proposition is as false as the devil would have it. All those who in ancient and modern times have died in the triumphs of faith, if the proposition is true, and without immersion, were under the influence of mere delusion. And the proclaimers of the sentiments under consideration ought to do as one in a neighboring county said to a pious lady, a member of one of the evangelical churches, that unless she submitted to be immersed she would be damned.

But the system is a system of bigotry. It says, we are right and every one else is wrong, and that there is no salvation out of the new sect; as Catholics say there is no salvation out of the church of Rome. This is in effect saying, we only have the true knowledge, and if we were out of the world there would be nothing that could be called christian. This is a claim to infallibility as fairly as ever was set up by the church of Rome. Every one knows that such claims by any Catholic are the result of prejudice and ignorance, and if it be true of that ancient sect or its members, what must it be of a sect that only made its appearance in the 19th century? If it be so, that all the world else are in ignorance, who do not admit that without immersion there can be no remission of sin, is not the Apostle mistaken who asserts, that without the shedding of blood there is no remission, when there is remission in the very act of immersion?

If remission of sin is had in immersion, and if God cannot meet men for the purposes of remission until they meet him in the very act of immersion, then the God of the believer in the affirmative of this proposition can only inhabit the water. And he must be some akin to Neptune, the God of the ancient heathen, who presided over the seas and fountains of water.—But the God of Paul and the christian would not have us say in our heart, who shall ascend into heaven to bring him from above, or who shall descend into the deep to bring him up from the dead, or deep. But to the deep you must descend to bring him up from beneath, and your God ascends with you from the womb of waters. Furthermore, since he inhabits the water, after you have left it is there no danger of his leaving you and returning to the place where he is so readily found? This is only pushing such principles to their legitimate consequences. Let it not now be inferred that I use asperity, because of great plainness, and that for such as imbibe these errors I would not earnestly labor, if prejudice will permit them to read. For many who drink in the principles of the affirmative of this and the two preceding propositions I entertain a high regard. But O, the danger of making religion consist in such cold and heartless formalities!

SAMUEL TAYLOR.

ADDRESS

Before the Kentucky Colonization Society, at their Annual Meeting at Frankfort, Ky. Jan. 8, 1834; *by the* Hon. JAS. T. MOREHEAD, *Lieutenant Governor.*

Gentlemen of the Colonization Society·

In consenting to address you on this interesting occasion of your anniversary, I was not unapprized of the responsibility which I assumed, nor am I indifferent to it. I appear before you with a deep sense of the magnitude of the subject, and a thorough conciousness of my want of ability to discuss it as it deserves. But, professing as much ardor as any other citizen in the prosecution of the great enterprize in which we are embarked, and as much solicitude for its success, I did not regard myself at liberty to withhold the contribution of my services, however inadequate. I feel that I shall be indebted to you, for the attention which I now very respectfully bespeak, rather to your kindness and favor, than to any novel or interesting views, that I shall be enabled to offer.

It is a source of congratulation, gentlemen, that we meet at a period, and under circumstances highly auspicious to our cause. Thro'out the limits of our State, the public mind is rapidly awakening to the practicability and paramount importance of the scheme which is proposed by your society, for colonizing the free people of color of the United States; and a deep interest is beginning to pervade the great mass of our fellow-citizens, which is too cheering in its aspect, and too flattering in its tendencies, to be passed without remark. Indeed it could scarcely have been otherwise. The people of Kentucky are too strongly attached to the blessings of human freedom; and to the great purposes of national reformation; they are too much in the habit of applying more than ordinary intelligence to the consideration of every subject at all connected with either, not to have perceived in the plan and objects of your society, the closest alliance with both.

But this is not the only source of congratulation. Intelligence from every quarter justifies the belief, that our cause is gaining ground in the public confidence and esteem. The minds of men, roused by the convictions of interest as well as patriotism, are throwing off the shackles that bound them; and prejudice and opposition are fast giving way, even in those portions of our country, where it was not unexpected, they could with the greatest difficulty, be dislodged.

Disconnected wholly from the question of immediate or ultimate emancipation, by the authority of the laws or constitution—a question with which our society professes with the utmost possible good faith, to have no concern—the distinct project of colonizing the free black population of the United States, offers so many, and such powerful inducements, growing out of the certain amelioration of their condition as well as our own, that there is no cause for surprise, whatever there may be for felicitation, if public opinion should embrace it with eager and decisive approbation.

There *is* cause, however, for surprise as well as *regret*, that in any portion of our national community, jealousies should exist—that unfriendly feelings should be cherished towards an association whose claims are supported by distinguished men of every political persuasion; whose purposes are openly avowed, and whose influence, if directed consistently with the avowal of its purposes, cannot, without doubt, be otherwise than salutary to the peace, and to the comfort, and to the happiness of our common country, however dissimilar many of its divisions may be in local or political relations.

That our fellow-citizens of the southern states, are peculiarly alive to every subject, even remotely connected with the toleration of domestic slavery, they have not been studious to conceal. That their system of slavery, is not regarded by many of them, either as a domestic or political evil, has often been asserted by their most distinguished statesmen. How far their peculiar sensitiveness to this subject and their views of slavery as a system, are reconcilable with just conceptions of our moral, social or political economy, is not, and while our constitutions of government remain unaltered, cannot be, a fit question for political discussion; and it is a consoling reflection, that in no portion of our union—not even in those parts of it most decidedly adverse to slavery, has the slightest disposition been indicated, for the subservience of any political end, to call that question forth. All arguments in opposition to the views of our southern brethren—all arguments deduced from the institution of domestic slavery as an abstract or practical evil, are met and answered by the fact, that toleration is permitted by our laws; that it has been engrafted from necessity into our forms of government; and he would be a bold champion, indeed, of the rights of man, who at this time of day, would seriously propose its immediate and utter eradication. Whilst the people of Kentucky discard all apprehension of meditated mischief from the source alluded to, the existence of which is so well calculated to produce political excitement and disaffection, I am nevertheless, I think, authorized to assert, that any attempts from any quarter, other than that of their own legislation, to interfere with their rights of property as slaveholders, would be repelled with a firmness, not surpassed by their fellow-citizens in other portions of the Union. The cause of resistance to such palpable constitutional encroachments would be a common cause of the west as well as of the south, in all the states where slavery, as a system has obtained. But of such attempts, I repeat it, no fears are entertained. It is not in the power of a few misguided zealots, to disturb the settled repose of the nation, founded as it has been, and must continue to be, on the unshaken acquiescence of the people in that great compromise of conflicting opinions and interets, to which our national constitution owes its origin.

That the friends of colonization are opposed to all interference with the rights and privileges of the proprietors of slaves; that they have invariably disclaimed it, as being directly hostile to the successful operations of the society, is sufficiently manifest from their articles of association, and the uniform tenor of their public declarations. Constituted as the society was, of materials from the slave-holding states; tracing its origin to the co-operation of slaveholders; it is self-evident that such an object would be incompatible with the interests it was designed to secure, and with the cardinal principles on which it was founded. Such an acknowledgment would be the signal of its dissolution. Most deplorably short-sighted would the projectors of the society have been, if they had calculated, that an institution, divested of all the succours derived from national or state protection, and relying exclusively for its success upon the public benevolence, could safely have appealed to that benevolence, when at the very moment, it threatened the tenure by which a great portion of the property of the country was held. No. The colonization society disclaims all such interference.

It has never been disguised that it regards slavery as an evil—and an evil of the most alarming character; the removal of which claims the deliberate attention of every man who wishes to see our boasted political institutions transmitted in their purity to succeeding generations. It is also true, that it does contemplate the eventual extinction of that evil, not by any process of constraint or coercion, nor by the interposition of laws exerted over an unwilling people, but by the slow and silent influence of those powerful motives which it is confidently believed will spring from enlightened views of public policy and self-preservation, operating on the minds of a free, intelligent and patriotic people. It is adverse to those projects of emancipation, by means of which the liberated bondman will be turned loose among us, to swell the number and enhance the mischiefs of that species of population. It offers no encouragement, in the slightest degree calculated to sever or enfeeble the ties either of allegiance or affection, which bind the slave to his master. On the contrary it is wholly consistent with all its purposes, that the obligations of obedience should be strengthened—its claims and requisitions sustained—not alone from regard to personal consequences to the slave himself, but mainly because the domestic tranquility and the public safety are thereby secured, to an extent which all who are familiar with the system of slavery, know to be impracticable under the operation of a relaxed and feeble discipline. In reference to emancipation, the society professes to believe, that you multiply the ills of slavery while you confer no benefit upon the slave, by emancipating him, unless you place him in a condition to profit by your bounty· and to enjoy the blessings of freedom, unfettered by those restraints, which, in a community like ours, render his condition as a freeman, a more polific source of mortification and annoyance, than the ordinary restraints of slavery itself.

From these considerations—and for the single purpose of transplanting our free colored population on the coast of Africa, the colonization society was organized: and faithfully adhering to the principles and design of its original constitution; standing aloof from the struggles of political parties; appealing to the munificence of an enlightened community, and borne along by the daily accumulating testimonials of the public confidence, it has proceeded in one unvaried path, to the consummation of its great work. The simple statement of its design, and the means to be employed in promoting it, would seem to be sufficient, to disarm all opposition, and silence every fear that could have originated from *honest* anticipations of danger.

Confidently assuring our fellow-citizens of the slave-holding states, therefore, of the entire compatibility of our association with the security of their rights of property, let us appeal to them to concur with us in the prosecution of an enterprise, so full of benefit to the country, and to that unfortunate class of our population comprehended within the limits of our plan. Let us assure them, also, that the same danger, which at any moment in the progress of the society, would jeopardize their interests, will menace ours also: and that whatever may be our sentiments as to the toleration of slavery, and however we may be disposed to deprecate the consequences of its entailment upon our country, yet, as an institution, it is entitled to the protection of the laws, and to the countenance of public opinion; and that it cannot be assailed either by stratagem or force, without a manifest violation of the national faith, and a no less manifest endangerment of the national safety. Whenever the time shall come that universal public sentiment will concur in recognizing the purity of our designs, and the practicability of carrying them into effect, one great obstacle to the accomplishment of the wishes of the society will be removed. Then—and perhaps not till then, we will be enabled to approach the legislative councils of the states and of the nation, with the most confident assurance of their powerful co-operation.

Friends and Fellow-Citizens:

The occasion demands that your attention should be invited:—1. To the causes which led to the establishment of the American Colonization Society. 2. To the means by which it has been enabled to plant, and thus far maintain, a flourishing colony of colored freemen on the western coast of Africa. 3. To the present condition of the colony. 4. To the probable consequences that will result from it to our own country and to Africa. And lastly, to the inducements which are presented to the whole American people, to advance by all the means under their control, the great purposes which the society has in view.

1. Early in the history of our government, the attention of reflecting men was drawn to the state of things growing out of the singular fact that there were attached to our soil three distinct classes of indigenous population, characterizel by strongly marked differences in their social and political condition. The first was composed of the white population, the owners of the soil, and the acknowledged source of the political power and sovereignty of the republic. The second consisted of emancipated slaves; an anomalous class; utterly disfranchised of political privileges, yet owing allegiance to the sovereign power; nominally free, yet cut off as well by the distinction of color, as by the inexorable fiat of social and political necessity, from all connexion and fellowship with the higher class: entitled to the protection of the laws in the free enjoyment of their rights of person and property; yet, having no voice in the enactment of the laws, and incurring no obligation to render military service to the country: such is the outline of the peculiar character attached to this class; from which it will be perceived, that they occupy a position of all others the most distressing; having just enough of liberty to enable them to form an estimate of its priceless value, and not enough to fill the measure of a freeman's enjoyments; a naked, abstract freedom; the shadow without the reality; and from this condition, the laws of the land, and the unchangeable laws of public sentiment, afforded no possible hope or prospect of future exemption. The third class was made up of the slave population, which in its just proportion of value, constituted a part of the property, not to say, the wealth of the nation. Born to no inheritance, but that of absolute, unqualified subjection to the will of men, deprived of every motive of personal interest or ambition; "steeped in ignorance to the very lips;" they are proverbially a degraded, dishonored, deproved and unprofitable class. Applicable to the latter class, the enforcement of a salutary discipline was, of course, indispensable, as one of the safeguards of social life, and as the means of exacting proper obedience and subordination.

The minds of our politicians and statesmen were very naturally excited as to the probable consequences of this singular state of things, and it was not long, before the pernicious influence of the second or middle class upon the habits and allegiance of the slaves, became so apparent as to awaken inquiry into the most practicable mode of relieving the country, from the weight of a population at once so burdensome and useless.—Blended with motives of political expediency, attributable to the cause just mentioned, was a strong and pervading sensibility in favor of that unfortunate class, for whom, while policy required that some provision should be made suitable to our condition, the claims of humanity demanded, that the provision should be such as to ameliorate theirs.

Accordingly as far back as 1802, the project was started to provide a territory, some where on the coast of Africa, for our free colored population, and the plan was communicated to the President of the United States with the view, that the requisite negotiations to effectuate the object, might be instituted by the Federal Government. The proposition came from the Legislature of Virginia—that venerable Commonwealth—whose zeal in the cause of the oppressed within her limits is a bright emanation from that blazing altar of patriotism, which in the kindred cause of American liberty, was lighted up in her bosom. The enterprize was worthy of her distinguished character.

Virginia had "supp'd full of the horrors of the slave trade." Although in that interval of ominous calm, which preceded and indicated the approaching storm of the Revolution, when petition after petition, and remonstrance after remonstrance, saluted the ears of a misguided ministry, she had protested, warmly and vehemently protested, against the introduction of the infamous traffic into her limits; although she had implored, through her legislature, the paternal assistance of the British monarch, "in averting a calamity of so alarming a nature;" although she had denounced "the importation of slaves into the colonies, as a trade of great inhumanity; and had expressed her fears, "that under its encouragement, the very existence of his majesty's dominions in America would be thereby endangered," yet, in defiance of her protests and remonstrances, the traffic was pursued "under the encouragements" afforded by the British government; until slavery became rooted into her soil, and identified with her population. At no period in her colonial history was ever the practice of domestic slavery recommended to the people of that patriotic state, from a pure regard to the blessings of its toleration. No. The cold indifference of the present generation to the important concerns that we are now considering, incurs a daily and powerful rebuke from the exemplary solicitude displayed by her patriot statesmen, at that bright epoch in our country's annals, when the love of liberty, when devotion to principle, when a lofty and uncompromising regard to the public prosperity, never sunk under the predominating influence of self-interest and personal aggrandizement. It was fit that Virginia should take the lead in the great enterprize of restoring to injured Africa, even a remnant of her exiles. But it was fit, also, that in the adoption of any plan of colonial policy, Africa should have been chosen as the favored spot of colonization. To that devoted continent, the great debt of national regeneration was due—and we were the people, and here were the facilities to discharge it. The restoration of the legitimate descendants of her own children to the land of their progenitors, was manifestly the first movement. The introduction of the arts of civilized life, the establishment of a regular form of government, the diffusion of the lights of science, and freedom, and christianity—would all seem to follow, through the instrumentality of men of African blood and color, qualified by their temper, their intelligence, their zeal and firmness in the cause, to lay the foundation of the magnificent work.

If the policy proposed by the legislature of Virginia had been undertaken in the proper spirit, and pursued with the energy that the interests of the country required, we may not be able to calculate what effects would have resulted from it;—but we *may* suppose, that much less would have remained for us to do, while many of the obstacles that now impede our progress would not have existed. But the proposition did not receive the encouragement it deserved. The American minister at London was instructed by the then administration, to negotiate with the British Sierra Leone Company for the introduction of the American blacks into *their* colony. The negotiation was abortive, and there, so far as concerned their removal to Africa, the effort terminated.

In this condition the benevolent expedient resorted to by Virginia was left. The evils of the obnoxious population multiplied in proportion to the increase of its numbers. The energies of the philanthropists of the nation drooped for a time; but they were roused at length to more vigorous action, and in 1816, by the co-operation of a few private individuals, the attempt was made, through the agency of the American Colonization Society, to revive the neglected plan of colonizing the free people of color on the coast of the African continent. It was so far successful, that in 1822, the interesting spectacle was presented to the nation and the world, of an American vessel, with its cargo of emigrants, spreading its white sails to the breeze, and bending its way, like an angel of light, to the dark and desert shores of Africa. Such a spectacle has seldom been exhibited to the view of mankind.

2. It will serve to increase the interest of the spectacle, and invigorate our confidence, in the practicability of the plan of the Society, to consider, that the means thus employed, were drawn alone from the benevolent contributions of private citizens, without the aid, I had almost said, the countenance of the national or state governments. That the great purposes of the Society can be fully effectuated by a single reliance on private benevolence, has never, that I am aware of, been contemplated by its most sanguine advocates. That with such a reliance, much may be done—that thus far every thing *has* been done, is so persuasive an argument as not to authorize a doubt of its success, when the state and national authorities shall take the work in hand, and afford the assistance so indispensable to its complete fulfilment.

The indications around us justify the conclusion that the period is not very remote. Our hopes are cheered by intelligence from various quarters of our beloved country. Maryland has long ago taken her stand. Virginia, our revered maternal commonwealth, has done so likewise. Tennessee has nobly followed their example. Every day is teeming with additional proofs, if proofs were wanting, of the evils of slavery and its manifest inconvenience as a component part of our system. It is plain, that the sentiments and opinions of the nation are undergoing a thorough and radical change. That it is incompatible with the spirit of our free institutions, few will be found to deny. That it is adverse to the peace and durability of the government, requires no proof.

To be Continued.

From the Christian Watchman.

A Word on Revivals.

It is indeed true, that a Revival of Religion cannot take place without some attending excitement. No great object of a worldly nature even, was ever accomplished by an individual or by a nation without some special motive to rouse the mind, and promote powerful effort. What could have been done in the American Revolution, if there had been nothing vigorous in our principles of liberty to stir up the patriotism of the men who fought and bled in their defence? If there had been nothing of an exciting energy in those principles, would the sages who counselled in our cabinets of State, and who planned and executed the tardy progress of our Revolution during eight years,—amidst discouragements and gloomy prospects almost overwhelming—have persevered to its accomplishment and triumph? They would not, without the noble ardour to which we allude, but would have sunk under the pressure of their trials, and have yielded their necks to the yoke of bondage, which a foreign power had prepared to fasten upon them as upon slaves. Had there been no stimulating influence in the elements of the cause to which Luther gave his exalted mind, he would never have dared to encounter the civil and ecclesiastical vengeance which were combined against him in the church of Rome.

It ought never, then, to be objected to a Revival that it produces excitement. It is grievious to observe some of the most blessed Revivals in a given district condemned, merely on the ground that excitement is produced. A candid mind, instead of rashly denouncing, would rather inquire what is the nature of the excitement, and by what is it occasioned? If on inquiry it be found to originate from any superstitious cause, or to be occasioned merely by the vehement manner in which a preacher may address his audience, or from some circumstance equally inconsiderable, let it not be called a Revival, but the development of superstitious bigotry and over-heated passion. But if, on the contrary, the great concerns of the soul and eternity,—the evil of sin as against God,—the danger of eternal condemnation,—and the indispensable necessity of regeneration to prepare the soul for heaven,—are the grounds of excited feeling, let every one dread to call this a "mere excitement of the passions," or to deride it as such, lest he be found even to fight against God, and be left to wonder and perish as a despiser of His work in the salvation of sinners. It is no trivial offence against God to ridicule the operations of the Holy Ghost on the mind and heart of a sinner. And surely it ought not to be a surprising event, that a transgressor of God's law, unpardoned, should fear his wrath, and dread the fearful execution of its curse. They who never felt themselves to be lost, can have no right apprehension of the exercises of those, who, seeing their guilt and ruin, and not discovering the way of salvation through believing in Christ, are dreading the perdition to which they are exposed. Perhaps we see but few such persons, because of their inclination to hide their distress of mind, or perhaps from the circumstance, that some, who profess to be genuine Christians, never saw the evil of sin, nor the spirituality of the divine law as reaching the secret motives and feelings of the heart.

From the New York Evangelist.

BELFAST ALLEGANY Co., Dec. 30, 1833.

Mr. Editor—A circumstance occured during a recent revival of religion in this place, which I wish to make public through the medium of your paper, for the benefit of those concerned.

Mr. A. BRUNDAGE, the only tavern keeper we have in the place, was in the early part of the revival, convicted of his sins by the Spirit of God, and, as he humbly trusts, brought to repentance at the feet of Christ. His first inquiry was, "What shall I do with my *rum?*" He at once concluded not to sell any more to his town's people, thinking *travelers must have it.* But conscience ever awake, and never satisfied with any thing short of a decided stand for the cause of virtue, would not suffer him to rest. He reflected on the subject and concluded that if it was *"morally wrong"* to murder his family and neighbors, it was also *"morally wrong"* to murder "the stranger that was within his gates;" and consequently, he arose and banished the liquid fiery element of destruction from his house, and now keeps a house where travelers may be accommodated with quiet, safe and profitable entertainments.

A question or two to the conscientious dealer in ardent spirit, (if such can be found at the present day.)

1. Why did this man's conscience trouble him so much about *"selling rum?"* It did not about providing food for his customers.

2. Why did he lay aside the business immediately after becoming awake to the *welfare* of his fellow beings? He did not lay aside the business of providing wholesome food, and comfortable lodgings for them.

3. What will he hear *your* feelings, when the trump of God shall awake your souls, and call you to render an account for your conduct in this life? L. P.

THE MORMON MYSTERY DEVELOPED.—Dr. P. Hurlburt, of Kirkland, Ohio, who has been engaged for some time in different parts of this state, but chiefly in this neighborhood, on behalf of his fellow townsmen, in the pursuit of facts and information concerning the origin and design of the Book of Mormon, which, to the surprise of all who know the character of the leaders in the bungling imposition, seems to have gained multitudes of believers in various parts of the country, requests us to say, that he has succeeded in accomplishing the object of his mission, and that an authentick history of the whole affair will shortly be given to the public. The original manuscript of the Book was written some 30 years since, by a respectable clergyman, now deceased, whose name we are not permitted to give. It was designed to be published as a romance, but the author died soon after it was written, and hence the plan failed. The pretended religious character of the work has been added by some more modern hand—believed to be the notorious Rigdon. These particulars have been derived by Dr. Hurlburt from the widow of the author of the original manuscript.—*Palmyra Sentinel.*

TUSCALOOSA, (Ala.) Dec. 24.

Joyful Intelligence.—The Creek controversy may be considered as at an end. We have the gratification to lay before our readers and an anxious community, a message addressed to both branches of the Legislature, by his excellency Governor Gayle, with several letters not heretofore published—among which is a letter addressed to the Governor by Francis S. Key, Esq. all which will be read with the deepest interest. It will be perceived in the language of the message of Governor Gayle, "that the settlers in the new counties are to remain in the undisturbed possession of their improvements, and that the orders of the Secretary of War are to be confined *exclusively* to the locations which were reserved to the Indians by the treaty." To this arrangement, it appears to us, there can be, there should be no objection—any settler, who may be found upon the reservations which may be allotted to the Indians, will be required to remove. We presume no settler, inasmuch as he has no right to the land, will hesitate to comply with this condition. Thus do we hope, that this perplexing question is amicably adjusted, and that no conflict will occur between the state and the federal authorities.

REV. E. K. AVERY.—We are enabled to state that a pamphlet will shortly be issued in vindication of the result of the trial of this gentleman, and of the proceedings in his case. His entire innocence will be maintained and amply proved, from the evidence given at the trial, and a great mass which the rules of evidence and the circumstances of the case would prevent from being offered in the court. Many of the statements of anonymous writers since the trial will be proved to be false and malicious; and points on which the public have desired further information will be explained to the satisfaction, we trust, of every candid inquirer. A relation by Mr. Avery of his acquaintance with the deceased, and those circumstances in his own experience connected with the case, will occupy a part of the forthcoming pamphlet.—*Methodist Zion's Herald.*

The Rev. Joshua T. Russell was reinstated into the office of the ministry by the Presbytery of Philadelphia, on the 15th of October last. It is stated that the act of the Presbytery in removing their censure, was in compliance with a petition from a large number of ministers and elders of the Presbytery of Cincinnati.

REVIVAL INTELLIGENCE.

From the Presbyterian.

Revival in Baltimore.

Mr. Editor.—Having just received a very interesting communication from Rev. R. J. Breckinridge, I hasten, through your columns, to give some extracts from his letter respecting the glorious work of grace in the Second Presbyterian Church, in Baltimore, to which he ministers. The letter bears date January 8th.

Yours, with much affection, R. Steele.

Abington, Jan. 22d, 1834.

Dear Brother,—I longed much for your presence, and greatly needed your aid. I got back to this city from the west about the middle of November, after an absence of several months, during which I had been allowed to witness several wonderful outpourings of the spirit of God; and I returned fully resolved to set the mark higher, and to labour more, and better for my master. Not long after my return, two of the ministers of our persuasion here, in conjunction with myself, determined to hold united services alternately in our three churches, every night, for as many nights as God would direct; three weeks were mentioned, (a week for each church) but perhaps not agreed on. Dr. Wm. A. McDowell, being providentially here, not only greatly aided us, but did the chief part of the preaching, for about a week as well as I remember. On the first Sabbath of December, I was called, in conjunction with a brother, to organize a Presbyterian church among the free people of colour in this city, and was greatly delighted to find seventeen persons, (among others) coming forward on profession of their faith. You will understand my feelings when I say, that this church was of my own gathering, by extra services in my lecture room, in the spare time between services on the Sabbath days. On the 8th of December we held a communion season, in my church, and fifteen souls were united to us; the services having been continued every night in the congregation. This greatly strengthened my heart; and although I had failed of getting aid from any to whom I applied to come and assist me, I determined to go forward trusting in the Lord. There was a great awakening among Christians, many became very bold, and whoever had before seen a revival of religion, might have been sure God was about to do mighty things amongst us. I will mention here a kind of meeting to which I was twice driven by the force of circumstances, which were wonderfully solemn and powerful in their effects. My church is very large, but my lecture room very small, in comparison; one holding perhaps fifteen hundred persons, the other not over two hundred and fifty. The consequence was that when our meetings were not full enough to fill the church pretty well, and we met in the lecture room, I sometimes found almost the entire congregation to consist of professors of religion; to remedy which, I preached to the unconverted in the lecture room, while some one spoke to Christiansa, or they prayed alone, in another place. I consider these meetings to have been signally blessed. In this state of the congregation, so full of glorious promise, and when I had failed in getting aid; and was nearly exhausted by three or four weeks of constant labour, God sent us help from a most unexpected quarter, and of the most valuable kind. For nearly three weeks these brethren, one or the other of them, and often both of them, laboured with me, in prayer meetings, in inquiry meetings, and in the regular service of the sanctuary; at times, when two or three were weeping together, and at times when our immense church was groaning under the weight of fifteen or eighteen hundred souls, and yet many excluded who sought admission. May the Lord reward them and all his servants who have by word or deed helped forward this blessed work. On the 19th of December we admitted nineteen persons into the church, by the public profession of their faith in Jesus Christ; on the 22d we admitted thirty-two more, in the same manner; a few days afterwards, ten more in the same way; and last Sabbath morning fifteen more; when the people of God celebrated again (at the distance of four weeks from the last occasion) the communion of the body and blood of Jesus Christ our Lord.—Making over ninety souls added to the church to which I minister, (the 2d) besides those mentioned and several since added to the coloured church, (the 6th) to which I preach, making over twenty; and nearly as many more, who have either joined or intend to join other churches, or who suppose it best to wait a little longer before they decide in relation to what church they had better join, &c. &c.—making perhaps not far from one hundred and thirty souls, who have been hopefully converted to God. I rejoice to add that there are still a number who appear to be inquiring the way to Zion; and among the people of the 6th church also there are evident tokens of good.

Our only reliance throughout has been on Christ our Lord; our only effectual helper his blessed Spirit. The great doctrines of the cross, simply, clearly, and truly held, and plainly and fully preached to the people, have been the aim of all the ministrations, which God has so graciously owned. And if any one doctrine of grace has been more sedulously held forth than others, it has been the necessity of the Spirit's influences, in every step towards heaven and the readiness of God to grant his Spirit, in answer to prayer for Jesus' sake.

There are several things which deserve mention as in some degree peculiar. And first I mention with deep gratitude to God, and to the members of my church, the perfectly united, cordial and fervent zeal with which the whole church aroused itself from slumber, and went forward to this work. Insomuch that under circumstances, where union and effort were indispensable, and very peculiar causes threatened them, our hearts were kept as the heart of one man, by the goodness of our God over us. Secondly, this work has manifested in very many cases, in the most clear manner, the direct and sometimes almost immediate answer of God to the prayer of his people. Some cases have been most striking and remarkable. Thirdly, the good Spirit has visited us, rather by families, so to speak, than by individual cases. In one house, nearly every soul in it, amounting to seven, who were not before converted, of whom some were adults, (four of whom were men.) were converted. In another connexion eight persons; in a third seven; four children (all adults) of one elder: three young children of another elder; the two only sons, just grown up, of a third elder: truly God has visited his people in mercy. Fourthly, that part of my congregation who statedly, but unfrequently worship with us, as once on the Sabbath, &c., of whom there are many in all city churches, have I believe been entirely passed by and overlooked by the Blessed Spirit; which is the more remarkable, as many cases have occurred in which casual hearers, and among them, even Catholics, Universalists, and Socinians, have been converted. On the other hand, there are not many praying families on which a blessing has not fallen; indeed I cannot at this moment call to mind a single house in which the family as such, erect an altar to God, that he has not blessed them, more or less.

Upon the whole, dear brother, I have just and great reason to rejoice; on the one hand, in the rock of our salvation, for his unspeakable goodness to me, in this new manifestation of his unmerited condescension; and on the other, to bow down in the very dust, at the remembrance of the immeasurable distance there is between the labor and the reward, between the mean efforts of the servant, and the glorious munificence of his wages! the labor itself is reward enough, but oh! to think of the crown that is to follow it.

Revival in Morgan County, Ohio.—Letter from the Rev. Mr. Dewitt, pastor of the Presbyterian church, at Fearing, ten miles from Marietta.

Fearing, (near Marietta) Jan. 14, 1834.

'My time has been very much occupied since you were here. I have made several attempts to write to you within a few weeks past, but have as often failed; and so you must take the will for the deed.

'I shall now give you a concise account of the revival in Senecaville, Morgan county, Ohio, which you may use as you think best. This revival has been in progress now more than three months. It commenced under the most unfavorable circumstances. At the earnest request of a member of the church in that place, I sent an appointment for a protracted meeting, to commence on the Thursday previous to the last Sabbath in September. On my arrival at the place at the time appointed, I was not a little surprised on learning that information of the appointment had not been circulated, at least but very partially; for though a very few had done what they could to spread the intelligence, others had been as industrious in suppressing it. The reason of this, as I afterwards learnt, was opposition to new measures. However the meeting commenced on Friday morning with a very small number, mostly collected from the town: but during this and the following day, the number continued to be so small that it was thought advisable to bring it to a close on the Sabbath. But God had better things in store for his people: for though even on this day the number was not great, yet the word of God, accompanied by the divine Spirit, was made mighty. Professors were greatly reproved for their opposition and unbelief, and sinners were made to tremble and cry for mercy. In the evening, after public worship, those who felt their need of Christ, and were resolved to make religion their great and immediate object, were invited to come forward and take the anxious seat; when more than twenty immediately embraced the opportunity—whereas, not more than five or six could be induced to make the decision on the two previous evenings. Duty then seemed plainly to forbid our discontinuing the exercises. The meeting was accordingly continued with increasing interest until Tuesday evening, when *more than sixty were found upon the seat among the anxious.* The congregation was then dismissed, and the exercises formally closed; but the people could not be prevailed on to leave the place. Christians now appeared to believe and feel that sinners must repent and be converted, or be for ever lost; and that there was no time to be spent in idleness while they were in a state of condemnation and death. Sinners too were convinced that now was the accepted time and the day of salvation, and that it was awfully hazardous to close their eyes in slumbers while the great question of their salvation was undecided. Most of the night was accordingly spent by christians in pleading with God for sinners. How many were brought this night to rejoice in the mercy of God, I will not say; but I doubt not but the records of eternity will tell that there was joy in heaven over repenting sinners. In the morning, those who felt that they had passed from death unto life were scattered in all directions in search of their unconverted friends; that if by any means they might prevail on them to resort to this consecrated spot, and here, with them, make a solemn dedication of themselves to God. From this time the work advanced with the most astonishing power. Business of every kind was, for some time, almost entirely suspended, and the all-important subject of religion was made the one and only theme. For three weeks meetings were continued at the meeting-house every night; and during the day every wood and grove was made a Bethel. The place of meeting was then moved a mile and a half out of town, where the revival has continued to the present time.

The number of hopeful converts within the bounds of the society is not far from three hundred. Of this number, seventy have already united themselves with the Presbyterian church in the village; a considerable number more are expected to join at some future period. One hundred or more have joined the Methodists; a number have gone to the Lutherans, and some few to the Baptists. There are some things peculiarly interesting in this work. It has taken every thing in its way, as it passed. Infidels, scoffers, self-conceited moralists, the aged and the young of all descriptions and characters have given way before it. From a Sabbath School of seventy, more than sixty are numbered among the converts. Opposition was as nothing before it. In the neighborhood of which I have spoken, three professed universalists attended an evening meeting for the express purpose of interrupting, and, if possible, to break it up. Two of them were hopefully converted before they left the house: and the other soon after was constrained to yield to the influence of the Spirit. The church, previous to the revival, was in the most distressing condition. Divided in sentiment, and alienated in affection, she has put on an entirely different dress. All differences have ceased, and are forgotten; and all are constrained to say, how christians love one another! The good work has spread into other congregations, producing the same blessed effect. More than one thousand, in the judgment of the most judicious, have already been brought to the saving knowledge of Christ through the influence of this one protracted meeting. What hath God wrought? and to his name be all the glory!—*Cin. Jour.*

An interesting protracted meeting is now in progress in the third free church in the city of New York, under the care of Dr. Lansing. The pastor has been assisted thus far by the Rev. Mr. Gallaher of Cincinnati, and Dr. Nelson of Missouri. The meetings have been held in the basement of the new church edifice, but the place becoming too strait for them, temporary arrangements are making to accommodate the congregation in the body of the house.—*N. Y. Evan., Jan.* 18.

Rhode Island.—We know that proracted meetings have been held at Pawtucket, Seekonk, Valley Falls and Coventry; either of which would furnish a valuable article for our paper. We have heard of considerably extensive revivals in other neighborhoods, and believe that the word of God is attended with more than ordinary power, in more than one neighborhood in this state. We hope that accounts from these places will not be withheld unless our brethren can plainly read a "thus saith the Lord."—*Providence Evan.*

Religion in Maine.—The indications of approaching religious prosperity appear now to be of such a character as to encourage hope and strengthen faith. Our expectations are not built so much upon any known number of recent conversions, as upon the evidences of the existence of a *revival spirit* in individuals and portions of the church. There is partially prevailing that kind of feeling in relation to the Chistian's responsibility, the danger of the impenitent, and the necessity of divine interposition—with which God has ever shown himself well pleased, and ready to reward. "Them that honor me I will honor."—*Christian Mirror.*

From Rev. E. O. Horey, Coal Creek, Fountain Co., Ind.—Our sacramental season, in Coal Creek Church, on the third Sabbath in September, was attended with more than usual interest. Seven came forward, for the first time, to avouch the Lord to be their God Several young persons were so affected, as to inquire, with deep anguish of spirit, "What shall I do?"

We have had more than usual interest at all our protracted meetings in this (Crawfordsville) Presbytery, during the last summer. A camp-meeting, at Danville, Illinois, was attended with evident good. About thirty were found inquiring, of whom ten were heads of families. The same number of inquirers have been found at several of our protracted meetings.

TRACTS.

LETTER FROM THE SANDWICH ISLANDS.

To the American Tract Society.

A very full letter has been received from Rev. H. Bingham, dated *Honoluhu, Oahu, January* 7, 1833, expressing the thanks of the mission for the Society's aid, and soliciting further appropriations.

The efforts (he says) which the Society is now making to supply the heathen with Tracts, must commend themselves to every friend of our race, and bind very closely in fellowship with you your brethren who have gone to foreign lands, and see the darkness that may be *felt.*

Your proceedings and your correspondence prove that you are indeed seeking opportunities of usefulness, and "devising liberal things" for the dying population around us, to whom God in his mercy is opening before you the way of access by Tracts.

Population to be Supplied.

These islands contain, at the *lowest* estimate, 150,000 natives, and 250 foreign residents; beside 2,000 seamen touching at the islands annually. Of the natives, we have now at least 50,000 under some sort of instruction, and in a way to receive benefit from Tracts; and it is reasonable to suppose that during the present generation the number may be increased to 100,000, all speaking the Hawaiian. Three fourths of the foreign residents and seamen may also be supposed to be accessible by Tracts, chiefly English; but among them are a few Russians, French, Spaniards, Bengalese, and Chinese. Beside these, a few natives of mixed blood speak both English and Hawaiian. We also anticipate the addition to our field of from 10,000 to 20,000 at the Marquesas Islands.

What Portion can Read!

About one-seventh of the natives, or 23,000; and 28,000 more have begun to learn. Of the foreign residents and seamen, probably seven-eighths of the American, and four-fifths of the others can read.

Will Tracts be Read!

Few native readers, it is believed, would refuse a Tract, or omit to read it if presented to them. Some thousands will *buy* them at a reasonable price. Should an edition of 20,000 of a portion of Scripture not yet published, or of any interesting Tract which we should recommend, be printed, there is good reason to believe that half the edition might be sold, and the remaining 10,000 copies be given to 10,000 individuals, who would be glad to possess, and peruse, and reperuse them.

Facilities for Distributing.

About 700 are members of our churches, and 100 more are counted as hopeful subjects of the late revival at Kauai. Among these 700 there may be much chaff; and there may be some wheat among the thousands who appear externally to have reformed. Our church members and native school teachers would enable us with great facility to disperse Tracts to every corner and village of the Islands. Nay, many of those who can read would *come twenty miles or more on foot to get a new and interesting Tract* for themselves and their friends.

Rev. Mr. Abeel writes, under date of March, 30, 1833, that he was then "endeavoring to supply every Chinese house in Singapore with Christian Tracts."—*Chinese Repos.*

Rev. Mr. Bridgman says, under date of *Canton, June* 13, 1833, "I have just been reading of the conversion of a little heathen boy, at Palamcotta, who died in the triumphs of faith at the age of 12 years. By and by it will be so in China. A great and glorious work is begun, and earth and hell cannot stop it; they may, they will, they do oppose it: but who can stand against our God? Glorious thought! Brother Stevens and Gutzlaff are both here now, and we take sweet counsel together; and while we pray and sing, talk of the future glories of the church militant."

NEW TRACTS.

No. 294. Marks of Saving Faith. By Rev. Jonathan Dickinson, first President of Princeton College—pp. 16. Showing the distinction between a *saving* and a *dead* faith. The former implies *realizing impressions* of the truth of the Gospel; cordially embraces *its terms*; trusts *in Christ* for salvation; subjects the soul to him; works by love to God and man; and humbles the soul in its own eyes.

No. 295. Marks of True Repentance. By the same author—pp. 16. Showing in what the distinction between a *legal* and an *evangelical* repentance *does not* and in what it *does* consist. The latter is a true *mourning for sin*; the fruit of saving faith, and of love to God and his holy law; is accompanied with a confiding trust in God's mercy, and a continual self-abasement and abhorrence of all sin; and involves a change of heart and life, and a universal turning from sin to God.

From the Connecticut Observer.

Prison Discipline Society.

We have received the eight annual report of this society, presented at its last meeting. Like its predecessors, it is an interesting and valuable document.

The board of managers express the hope that a regulation will soon be adopted, in the different prisons, to allow each convict a suit of clothes appropriate to the Sabbath. This is not the case now in a single prison. In Maine, Auburn, Washington, D. C. the prisoners have a clean suit for the Sabbath. If it is of any importance to provide a chaplain that they may be instructed in religious truth, it is of equal importance that they should be in circumstances to benefit by his instructions.

BIBLE IN PRISON.

"The solitary cell and the silent solitude of a prison must be furnished with something to enlighten the understanding and improve the heart. By common consent the Bible appears to be the book of books for this purpose; and although many of those for whose benefit it is intended do not believe it at first, and will not read it, still there are many cases in which it has fastened an arrow in the conscience which no human skill could take away. So great are the benefits which flow from placing a small Bible with a prisoner in his solitary cell, that it has become almost as much a matter of course to see it lying upon the little shelf, as to see the fastening of the door which secures his person. These Bibles are generally provided by a law of the state. They are read exceedingly, and a multitude of inquiries are raised and proposed to the chaplains concerning the meaning of the sacred page. Hundreds of leaves, in a single Bible, are sometimes turned down to assist the memory of the prisoner in referring to those passages concerning which he wants instruction. And it is not a little curious how pungent are the truths, how much like the fire and the hammer, which the Spirit of God has used to arrest the attention of these men; so that what they began to read, perhaps, with no good design, has been fastened in the conscience, as a nail in a sure place. And were the question now to be asked, whether all other books could supply the place of the Bible in the solitary cell, it would be answered by all the experience of the reformed prisons in the negative."

Most of the prisoners who are not able to read, when committed, are afterwards taught to read the Bible. Some of them, pehaps, for the first time, hear religious instruction in prison.

IMPROVEMENT OF HEALTH IN PRISON.

"The mortality in old and bad prisons was not surprising at from six to ten per cent. The mortality in the new prisons varies from one to three per cent. This is a general remark, applicable to both the old and the new prisons, when no extraordinary or epidemic disease prevails. The general health of the new prison is as favourable as that of the population in the vicinity of the prison; which is, perhaps, as much as could be asked or expected in behalf of those who are convicted and confined for crime.

LUNATICS IN PRISON.

In Massachusetts the lunatics have all been removed from the prisons and houses of correction, to the insane hospital at Worcester, but this humane work has not been accomplished in any other state. 'In the range of our observation, we have met with nothing,' say the managers in their report, 'which has appealed to our sympathies like the poor lunatics in prison.' In New Jersey '*nine insane persons are confined in the state prison.*'

CAUSES OF CRIME.

'Neglect of family government, disobedience to parents, Sabbath-breaking, military trainings, intemperance, theatres, lotteries, abuse of the coloured people, bad poor-houses, bad prisons, and imprisonment for debt.

An opinion has existed extensively, and whether it is becoming more or less frequent we cannot tell, that the rod may be dispensed with in the government of children. Now, we wish to say to all parents, that we learn no such thing from the history of crime. On the contrary, we find prisons tenanted with those who were not resolutely and thoroughly corrected in childhood; and if there is any one truth deeply impressed upon our minds by a laborious examination of many persons who have fallen in crime, it is this: '*He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*'

The managers state, that 'the recommittals are greatly diminished, and the *progress in crime* appears to be considerably checked.' Crime not only does not appear to be any positive increase of crime. If this statement is correct, it affords proof, we think, of the increasing efficiency of the gospel in our land, and of the influence beginning to be felt from the temperance reformation. A great increase of crime might be expected, if no means of counteraction were in operation, from the growth of wealth and luxury, and the constant importation of adepts in wickedness from Europe.

Sabbath-schools are now deemed essential in a good system of prison discipline. At Auburn, there is a Sabbath-school for convicts with thirty-seven teachers, and two hundred scholars. Its numbers are increasing. At different prisons in the U. States, there are not less than ten schools, taught by seven hundred teachers, who instruct in them about fifteen hundred scholars. The influence and results of Sabbath-school instruction in prisons, are such as should excite and encourage Christians who have the opportunity to engage in this benevolent work.

Popery in the United States.

It has been repeatedly asserted in the religious papers, that large sums of money are annually contributed in Europe for the support of Catholic missionaries in this country;—that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronized not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies and remitted to Cincinnati for the support of missionaries in the Valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a missionary Society established at Vienna in 1829, under the name of "the Leopold foundation for aiding Catholic missions in America by contributions in the Austrian empire." These reports contain the constitution of the society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this society, from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 florins, or more than $74,000. Of this sum, 50,000 florins (about $21,000.) were sent in three remittances, during the year 1830, to the late Bishop Fenwick of Cincinnati for the support of Popery in the diocese! a larger sum, we believe, than was expended in the same district during the same period, by all our Protestant missionary societies taken together!

The Leopold Society in Austria for the promotion of Popery, in the United States, was formed in the year 1829, chiefly, it would seem, through the exertions of Mr. Frederick Rese, at that time vicar-general of the bishopric of Cincinnati. Mr. Rese visited Vienna in that year, and published in pamphlet form, for general circulation, a sketch of the history of the bishopric of Cincinnati, taken from the reports of the Society at Lyons for the propagation of the faith. The Society at Lyons had taken a deep interest in the spread of Popery in Ohio, ever since Bishop Fenwick's visit to Europe in 1823, and had repeatedly remitted large sums to Cincinnati to aid the bishop in the prosecution of his plans; receiving in return from him and the missionaries employed by him, affecting descriptions of their poverty and wants, and glowing pictures of their success in the conversion of Protestants and Indians.

It would seem, that in consequence of the severe blow given to the Catholic religion in France by the revolution of July, 1830, the Society at Lyons became less able to assist their missionaries in Ohio, and that Bishop Fenwick and his co-adjutors then made application to the Austrians to carry on the work, which had been commenced by Catholics in France.—*N. Y. Observer.*

Conversion of a Catholic Village.—The London Christian Guardian states that "the whole parish of Giesing, in Bavaria, have determined to conform to the Protestant faith, in consequence of continued misunderstandings for many years past, with their Catholic rector; a determination which is said to have produced a deep sensation at Munich, the capitol. We cannot approve of the motive by which they are said to be actuated, since the same reason, in other circumstances, might turn a community into dissenters, and the principle is as blameable in the one case as it would be in the other. Possibly, however, this may be the motive attributed to these new Protestants by their enemies, and not that by which they are really influenced."

KENTUCKY LEGISLATURE.

Monday, Jan. 27.—The Senate engaged in discussing the Kentucky Bank Bill, located the mother Bank at Louisville, and districted the State, for the location of the branches, without naming the particular point.

The House of Representatives passed the Covington and Lexington, and the Madison and Lexington Turnpike road bills and a law appropriating $8,000 for improving the navigation of the Cumberland River, also a bill on the subject of alimony, making provision for the wives and children of confirmed drunkards.

Tuesday, Jan. 28.—Several internal improvement bills passed—The Legislature appear determined to appropriate the funds in the Bank of Kentucky, and Commonwealth's Bank to opening rivers and making roads.

Wednesday, Jan. 29.—An animated and interesting debate arose on the subject of incorporating the Louisville Steam Boat, and Bon Harbour Coal Company, with capital of One Million of Dollars. It originated in the Senate and passed that body, but was lost in the House of Representatives.

Thursday, Jan. 30.—The Senate passed to its third reading the Kentucky Bank Bill, with some amendments. The House of Representatives after a long debate passed a bill appropriating $1000 to improving the navigation of Trade Water. The Bill to equalize, and place on the same footing, all claims against deceased insolvent debtors, (except funeral expenses &c.) passed the house.

Friday, Jan. 31.—The Senate passed the Bill incorporating the Bank of Kentucky, and sent it to the lower House, where it was referred to a select committee, and ordered to be printed. The Senate also passed the Maysville Bank Bill. Mr. Wickliffe's resolutions called up, when that gentleman rose and delivered an able speech, of about three hours length, on the deposite question and veto power. Mr. Johnson of Scott replied to him against the resolutions, who was succeeded on the same side by Mr. Phelps of Campbell—Mr. Phelps spoke until dark, when the house adjourned.

Saturday, February 1.—Leave is asked to bring in Bills, with the same avidity as when the session commenced.—The House now meets at nine, sometimes takes a respite for one hour, and then set until night.—*Eagle.*

TWENTY-THIRD CONGRESS.

Tuesday, Jan. 21.—In the Senate, Mr. Webster called up the Bill making appropriations in part for the expenses of Government, for 1834, which had been returned from the House with a dissent from the vote of the Senate for striking out the clause restricting the appropriations of the contingent fund. Mr. Webster, after a few preliminary remarks, moved that the Senate adhere to their decision to strike out, and after a discussion by Messrs. Webster, Forsyth, Kane, and King, of Alabama, the motion was carried in the affirmative, by a vote of 34 to 13

Mr. Ewing continued his speech on the removal of the deposites, but before he had concluded, the Senate, on motion of Mr. Webster, transacted some Executive business, and then adjourned.

In the House of Representatives, a variety of bills were reported and appropriately referred. After which, the consideration was resumed of the proposition for granting pensions to those engaged in the warfare with the Indians, from 1783 until 1794. Mr. Peyton, of Tennessee, having waived, for the present, his right to the floor, Mr. Hardin addressed the House about half past one o'clock.

The question of the removal of the public deposites was then taken up, and Mr. Jones, of Georgia, continued his speech. After he concluded, Mr. Huntington of Connecticut, took the floor.

Wednesday, 22.—In the Senate, Mr. Ewing occupied the floor against the Removal of the Deposites.

In the House of Representatives, Mr. Huntington, of Connecticut, spoke at length against the Removal of the Deposites.

Thursday, 23.—In the Senate, a resolution was received from the House, proposing a conference of the two Houses on the bill making appropriations in part for the support of Government for 1834. On motion of Mr. Webster, the resolution was referred to the Committee of Finance.

Mr. Preston addressed the Senate on Mr. Clay's resolutions, and before he had concluded, the Senate adjourned.

In the House, no business of gener l interest was transacted.

Friday, 24.—In the Senate, Mr. Webster presented the proceedings and resolutions of the citizens of New Bedford, Mass., in relation to the present state of the currency; and mentioned, in a few remarks, some appalling facts in relation to that town, and other parts of the community.

Mr. Preston concluded his remarks on the removal of the deposites, when, after attending to Executive business, the Senate, on motion of Mr. Forsyth, adjourned till Monday.

In the House of Representatives, after the transaction of the usual morning business the consideration of the resolution to grant pensions to those engaged in warfare with the Indians was resumed; and Mr. Lane, of Indiana, concluded his remarks. A communication from the Postmaster General was received, with a statement of the receipts in the various post offices for the year 1833.—The resolutions and bills on the Speaker's table was then taken up, and the House then went into the discussion of private business, in which they continued engaged until the adjournment.

Monday, 27.—In the Senate, after receiving some petitions, and a Report from the Committee of Conference on the disagreeing votes between the two Houses of Congress upon the partial General Appropriation Bill (which report was not acted upon) the Deposites Question was resumed; and Mr. Forsyth addressed the Senate till the usual hour of adjournment, when he gave way for a motion to adjourn, without having concluded his remarks.

In the House of Representatives, nearly the whole sitting was occupied in the reception of Petitions and Memorials, and Reports of Committees.

Mr. Polk, from the Committee of Conference on the part of the House, reported a compromise, proposing that neither House in future, purchase books but by special appropriation; and that $5000 be added to the usual annual appropriation for the Library of Congress.

New Bibles.—In the last annual report it was mentioned that three New Bibles were in preparation, with marginal references. One of these Bibles, the royal octavo; is now completed, and will it is believed, equal, in point of execution, any expectations which have been raised respecting it. This edition is printed on fine paper, and strongly bound in dark embossed calf similar to that of the British and Foreign Bible Society after which it is copied. The price of this octavo is *$3 50;* a cheaper edition, in sheep, will soon be put to press.

An edition of the new *quarto* Bible is also printed, and will very soon be bound and ready for distribution. In preparing these books, no pains has been spared to render them correct, as to the *text.* They are designed for constant family use, and will, it is believed, be extensively ordered for this purpose, as they become known to the Auxiliary Societies.

An edition of the new modern Greek Testament is printed, and is in the hands of the binder.—*American Bible Society.*

Generous Proposal.—From a friend to the Bible cause in Washington county, N. Y. we have received a communication of more than ordinary interest in relation to the supply of the world with the Scriptures in a given period. The following is an extract:

"And now, sir, in proof that I 'do as well as say,' and yet without boasting, for after I have done all, I shall be but an unprofitable servant, I have, as I think, deliberately and *prayerfully* come to the determination, that, out of an income about half equal to the support of my family, and a doubtful state of my own health, I will notwithstanding rely on the same kind hand which I believe has hitherto prospered my way, (when I have committed it to him, *'trusting* in him,') and appropriate the annual interest of one thousand dollars, due me upon a store and house under one roof, standing upon a half acre of land in a business place near the meeting-house, secured to me by bond and mortgage, and insured, (a yearly donation of $70,) until the object shall have been accomplished, be the same *twenty years* or *less,* as the Lord may prosper and enable me *so to do.*"

Installations.—On Thursday evening, 16th u t., the Rev. D. H. Riddle was installed into pastoral relation over the Third Presbyterian Church, in this city. The Rev. Dr. Brown, of Canonsburgh, preached the sermon; the Rev. Dr. Herron, of this city, proposed the constitutional questions to the pastor and congregation; and the Rev. Professor Kennedy gave the charge.

On Thursday evening, the 30th ult., the Rev. J. W. Blythe was installed pastor of the Second Presbyterian Church. The Rev. Dr. Halsey preached the sermon; Dr. Herron proposed the necessary questions to the respective parties; the Rev. R. Patterson addressed the pastor; and the Rev. E. P. Swift, the people.—*Pittsburgh Christian Herald.*

Cheapness of Chinese Printing.—The 'Scripture Sleeve Gem,' published in China at the expense of the Americam Tract Society, contains two-thirds as many characters as the Gospel by Mark, being fifty-four leaves in about the 32mo. size. The cost of the blocks for this work was ten dollars; the cost of printing and paper for 3,000 copies was thirty dollars; or one dollar per 100. We are not informed whether this includes folding, stitching, &c.

In view of the above, while it appears that moveable metallic types would be useful for printing ephemeral productions, yet we are constrained to enquire if stereotyping from the Chinese blocks would not at once afford the highest facilities for the publication of all permanent works. We expect further information ere long upon this point.—*Tract Mag.*

For the Western Luminary.

"Brother goeth to law with brother, and that before the unbelievers."—1 Cor. 6: 6.

The practice of some professors of religion in the church at Corinth, was in direct opposition to the *spirit* of Christ and his gospel. The Apostle therefore addressed them on the subject, *in the* most pointed and emphatical manner: "Dare any of you having a matter against another go to law before the unjust and not before the saints." The first six verses of this chapter compose the Apostle's reasons why one church member should not go to law with another, until he shall have brought the matter before the church, then if he will not hear the church, the civil law may enforce its precepts without censure on the brother who may be the inditor. But brother, of the same church, the same name, goeth to law with his brother, without taking any gospel step on the subject. "I speak this to your shame," saith Paul; there is therefore, utterly a fault among you, because ye go to law one with another. Yes, but the prosecuting brother answers, if I do not sue, I may lose my debt, and I cannot do that; the Apostle responds, Why do ye not rather take, or suffer wrong? Why do ye not rather suffer yourselves to be defrauded? verse 7th. The sentiment is, that we should lose our debt, even if by fraud, rather than go to law with our brethren.

The christian brother, who sues his poorer brother acts the part of a wicked rich man, who despises the poor, oppresses, and draws them before the judgment seats. If christians fulfilled the royal law according to the scripture, thou shalt love thy neighbor as thyself, there would be no law suits of this kind: James 2: 5, 6, 7, 8: 1 John 3: 17. But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

To sue a brother in the church without taking the previous steps is a fault, or an offence which calls for the censure of the church. See Book of Discipline chap. 1, sec. 3. An offence is any thing in the principles or practice of a church member which is contrary to the word of God. Paul says, this practice is a fault, or an offence. Presbyterians who profess to believe in the scriptures and subject themselves to the government and discipline of the Presbyterian church, ought to be cautious. Have we not reason to fear, that some esteem a *direct violation* of God's commands, a less evil, and less to be dreaded, than the loss of five dollars would be to them? A CHURCH MEMBER.

For the Western Luminary.

PROCLAMATION.

TO "THE KINGDOM OF THE CLERGY."

It hath been represented to me, that down on the earth there is a great and sore evil. Alexander Campbell's maltreatment calls loudly for my interference. The sufferings of this innocent and *inoffensive* man are too great. If the fear of my Majesty will not terrify you, I might be provoked to take him from you, and then—"the light of the world" would be gone.

You complain of his preaching, and call him inconsistent. He would indeed act inconsistently, if he were such a preacher as the rest of you. In his Extra No. 1. Page 2. you will at once perceive his superiority. Speaking of the 'Meaning of the Christian institution," he says, "It was lost in the dark ages, and has never been till now [by Bethany's Bishop] disinterred. A vail in reading the New Institution has been on the hearts of Christians. To take that vail away, since we [the Bishop] have discovered it, has been our [the Bishop's] constant object." It has just now occurred to me that Walter Scott, in his sermon on the Holy Spirit, published at Bethany in 1831, is chargeable with an important omission. He begins by saying, "Christianity, as developed in the Sacred Oracles, is sustained by three divine Missions—the mission of Jesus, the mission of the Apostles, and the mission of the Holy Ghost." He ought to have said, "Christianity, as developed in the sacred Oracles and in the Millenial Harbinger, is sustained by *four* divine missions—the mission of Jesus, the mission of the Apostles, the mission of the Holy Ghost, and the mission of Bethany's Bishop." The design of the three missions Mr. Scott explains. The design of the mission of the latter, as we learn from the Harbinger, was to take the vail from the Christian institution. You all ought to sit at his feet and learn of *him*.

Here again you will perceive the propriety of his giving the world a translation of this Christian Institution. In this he has partly taken away the vail. You *can* now know the meaning of those *metaphysical* words, *wot* and *wist*, that were once full of mysticism. And Campbell has very justly blamed Webster for translating; for he had not a particle of *vail-taking-away* faculty. At a single stroke the Bishop took the vail from *bapto*, and thus he ended a long and hot contest about the *mode* of baptism.

It is true Campbell has demolished the whole fabric of man's works, creeds and confessions. But he has supplied the deficiency, by giving to mankind "200 questions" (a gigantic enterprise!) "*to direct the minds of the people.*" This was necessary for you. For when he had given you the pure word of God with the vail taken off, you still needed something to direct your minds.

You ought not to be *mad* at the Bishop for calling you "hirelings." Had you been doing good—had you been able to take away the vail, it would have been unjust. Had you been able to widen the "narrow way" as Mr. Campbell has done—in other words, could you have told the world, that by immersion they pass from a state of nature to a state of favor with God, then you ought to have been paid. That Bethany's Bishop deserves the handsome fortune he has made, for so valuable a discovery, no one can deny. He deserves a *Patent*, and should have his name enrolled with the inventors of *churning* and *washing* machines.

You call him illiberal. It is true that in Extra No. 4. Page 178, he calls the sects *Babylon*. But in Extra No. 1. Page 12, he explains this. He tells you that to be immersed, is to obey the gospel, and that if you do not thus obey, you shall be punished with everlasting destruction. He is therefore truly honest, and trying to do you good. You should not then consider this a "gloomy and cheerless dogma that would deprive thousands of the standing and reputation of Christians," nor as uncharitable in the least degree. No indeed! This is not that kind of "uncharitableness" that he told you in the Christian Baptist, "would be frowned out of the world."

You must also quit throwing up to him his [illegible] "beat to death" by Jennings, and that [illegible] chivalrous Campbell,

——— with shattered arms,
And uncouth pain, fled bellowing."

You seem determined to verify the truth of the saying, "when a dog begins to go down hill, every one must give him a kick." The debate that Jennings published, as Mr. Campbell tells you, is only "75 cents worth of slander." That it is so, you may be satisfied, for he proves that Jennings was a man whose word could not be relied on. Behold the evidence: It was "reported" says the Bishop, that Jennings once called him "as bad as the devil!!!" Now was there ever any thing to equal this! to talk so of the meek, humble, modest, Bishop, who "speaks evil of no one," and is as scrupulous in his observance of the 11th commandment as of the 4th. That he said so is certain: for it was "reported." Now I have no doubt many of you will say, if he never told a bigger lie than this, his morals would compare with the morals of Bethany's Bishop. No wonder Mr C. rose from the perusal of this book with a "worse opinion of human nature than he had before been conscious of." His opinion has always been bad enough; for he has ever considered you a pack of sacriligious rogues. And if ye have provoked his ire, and caused him to hate you *worse* than before, your blood be upon your own pates.

I fear you are a stiff-necked and rebellious set of men. You will neither have the Pope at Rome, nor the Bishop at Bethany to be your king. Alas! alas! what a democratic kind of a kingdom "the kingdom of the clergy" is! Be persuaded to acknowledge the authority of Bethany's Pope. He is geographically most happily situated to be the great luminary of the West—at Bethany, exactly in the centre of the world. This is as certain as that *bapto* means to immerse. There is a point on the opposite side of the earth, equally distant from Bethany whether you go East, West, North or South. Therefore it is in the centre of the world, Q. E. D. And as he lives at the centre it would be as easy to prove that he knows more than those who live further from the centre of light. Bethany, then, is the focus from which the rays of light will diverge and spread in all directions until they all, at the same time, meet at this same opposite point on the other side of the globe. Then the millennium will have been ushered in, and there will be no more need of the "Mill. Harbinger."

But, if you will not buy his *patents* for *washing Machines*, I make this my last proclamation that I will either take him from you, or permit him to grind you to powder in his *Harbinger mill*, or procure a Bull from the Pope at Rome for the benefit of this child of his old age—his son of infallibility, and of *all-water* memory.

JUPITER.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 12, 1834.

Revival in Lexington.

We rejoice to be able to adopt such a title for the present article as this. Any other, under the present aspect of things, would be improper. That we are in the midst of a revival, a glorious revival of religion, is doubted by none. That Lexington is again the theatre of God's all powerful grace, is fully evident to the most skeptical who have given themselves an opportunity of forming a correct judgment on the subject.

In last week's Luminary we gave a brief notice of the protracted meeting which commenced in the First Presbyterian church, (under the pastoral care of Rev. N. H. Hall,) on Friday, the 31st ult. The meeting was in progress when our last paper was issued. We then expressed our opinion that a work of God was evidently going on, more indicative of a spirit of general revival than had been witnessed here for several years. But at the time that article was written, we are free to confess, that although we had not the slightest doubt that an unusual work of grace had commenced, yet our faith was too feeble to permit us to anticipate any thing like the extent of the blessings which Almighty goodness has since showered down upon his people here, and the surrounding multitude.

The meeting has been continued, without intermission, from its commencement. Upwards of *fifty* individuals have already united with the First church, and several with the McChord (Presbyterian church.) Whether any have yet been added to the churches of other denominations we have not learned.

The meeting has continued uniformly to increase in interest as it has progressed. The congregations are sometimes too large to be comfortably accommodated in the church, although the building is spacious. Whenever the invitation is given, great numbers come forward to seats appropriated for that purpose, to be specially instructed and prayed for by the church.

We take peculiar pleasure in stating, that the pastor and members of the McChord church and many of the members of the several denominations in the city, are engaged with much ardor and zeal in promoting the good work. The utmost harmony and affection seems to prevail. No jealousies, no heart-burnings. All appear to feel that it is a common cause, and seem willing to lend their aid in its advancement. This we regard as one of the most favorable indications of the genuineness and permanency of the work. May God grant its continuance! For our own short experience in revivals has fully confirmed us in the belief, that whenever sectarian jealousies and party bickerings show their unholy heads in such seasons, the inevitable consequence is, that the minds of Christians are diverted from their proper channel, their hearts become the abode of unholy passions, guilt is contracted on their souls, and the spirit of God takes his departure, leaving them to gratify their own unhallowed feelings, and leaving the souls of the impenitent to perish in their opposition to God. Let love, then, be cultivated among the professed disciples of Christ. Let a spirit of brotherly affection and confidence pervade every heart. Let no one be willing to hazard the experiment of placing the slightest impediment in the way of the car of mercy and salvation. If he cannot approve of some things that are done, let him not jeopard the safety of his own soul, and risk the frowns of Jehovah, but rather let him "stand still, and see the salvation of God."

The meeting has now been in progress thirteen days. It will be continued at the First church till the latter part of the week, and then be transferred to the McChord church. Several ministerial brethren are expected to aid those already here. Shall this meeting have not only the fervent, untiring prayers of the christians of this city, but also of other parts of the country? Christian brethren, come up to our aid. We need your prayers, your *fervent believing* prayers. Our desire is, to improve the present merciful indications; and have this revival extend its influence throughout every department of the community in this whole widely extended valley. And we are fully certain, that although an *excitement* may for a season be kept up without persevering, believing prayer, a *revival* cannot. Shall we not, then, have your aid!

Protracted Meetings.

We rejoice to see these meetings growing into favor so generally with the churches. We can scarcely open a religious newspaper from any part of the country, without seeing accounts of protracted meetings which have been held in the respective regions where they are published. The almost universal voice, among Christians, seems to be warmly in their favor. That meetings of this character should meet with opposition from some of the unbelieving portion of the community should be no marvel. Any means of grace that is powerfully effective in promoting the kingdom o Christ, in diffusing a general solemnity over the community, and waking up an anxious solicitude in the minds of vast numbers about their eternal interests, would naturally be supposed to excite no very pleasurable emotions in those who not only like Galio, "care for none of these things," but desire not to be disturbed by their consciences in their worldly pursuits and enjoyments. That such is the natural tendency of protracted religious meetings, when properly conducted, the experience of the last few days in this city abundantly verifies. We are glad, however, to testify, that if the glorious work of grace which is now progressing here meets with the disapprobation of any class, nothing has yet manifested itself in the form of open opposition. From our knowledge of the good sense and general good feeling of our citizens, we anticipate no such results. But our hope and our prayer is, that those who are now standing aloof, and keeping themselves out of the influence of this blessed work, will, in answer to the supplications of the people of God, be brought to feel and acknowledge, that there is nothing in the religion of Christ which should induce them to fear its influence; that its tendency is always to impart good—never to cause evil, always to bless—never to curse.

We learn from the New-York Evangelist of Jan. 25, that *five* of the Presbyterian churches of that city were at that time engaged in holding protracted meetings. The Evangelist says, "Christians are engaged—and many sinners are hopefully converted to God." The Rev. Dr. Nelson of Missouri and Rev. Mr. Gallaher of Cincinnati were aiding at these meetings.

☞ The reader is referred to the Revival intelligence in to-day's paper.

TO CORRESPONDENTS.—Several communications have been received, which shall receive due attention. "D. H." in our next.

☞ In to-day's paper we commence the publication of the Address of the Hon. James T. Morehead before the Kentucky Colonization Society. It will repay a careful perusal.

American Colonization Society.

The seventeenth annual meeting of this Society was held in the Capitol at Washington City on the 20th ult.

The Hon. *John Carlisle Herbert*, one of the Vice Presidents, took the Chair.

The Annual Report of the Board of Managers was read by Rev. R. R. Gurley, Secretary of the Society, and unanimously adopted.

The meeting was numerously attended, and many important resolutions were adopted, which were supported by speeches from a number of distinguished gentlemen, clergymen, members of Congress, and others.

A subscription was taken under a resolution of Gerrit Smith, Esq. of New-York, which amounted to $9,570.

A new Constitution was also adopted by the Society.

Next week we shall give the proceedings of the meeting in detail, as published in the National Intelligencer.

THE PRESBYTERIAN PREACHER, for January, comprises two sermons. One by John McMillan, D. D. of Pennsylvania, entitled, "The Sinners Inability inexcusable yet Divine Influence necessary." Text: John 6. 44: *No man can come to me except the Father which hath sent me draw him.* The other is from the pen of Rev. S. C. Jennings of Pittsburgh: "The excuses of Skeptics for rejecting the Gospel." Text: Luke 14. 18: *I pray thee have me excused.*

The Presbyterian Preacher is an ably conducted periodical, and deserving of public patronage.

Catalogue of the Officers and Students of the Theological Seminary, Andover, Mass.—We are indebted to a friend for the last catalogue of this flourishing institution. We learn from it that there are six instructors in the Seminary, and 130 students.

TRACTS IN SCOTLAND.—A Society for the monthly gratuitous distribution of evangelical Tracts was organized in Edinburg about a year ago. The first Annual Report states, that about 140 individuals are employed in the monthly distribution, About 196,000 Tracts, printed specially for the purpose, have been distributed during the year, and 16,000 furnished for places in the vicinity of the city. The receipts of the Society during the year are $520. It is stated in the Report, that Societies of a similar character exist in several of the principal towns in Scotland, England and Ireland.

IMPORTANT RESOLUTION.—The Executive Committee of the American Tract Society has lately adopted the following resolution:

"RESOLVED, *That this Committee cordially approve the practice already adopted in many parts of our country, of observing* THE LAST MONDAY EVENING *in every month as the* TRACT DISTRIBUTOR'S CONCERT FOR PRAYER; *and recommend its observance, as far as consistent, by all engaged in these labors.*"

A letter from Providence, Rhode Island, published in the Tract Magazine states, that in connection with the monthly distribution in that city, about *forty* prayer meetings are held in the several districts monthly.

LIBERAL CONTRIBUTIONS.—The annual collection in aid of the Foreign Missionary Society, taken up recently at the Bowdoin street Church, Boston, amounts to upwards of *seventeen hundred dollars.*

Upwards of *twelve hundred and seventy dollars* was subscribed at the Salem street Church, Boston, a few days since, in aid of the same cause.

TEMPERANCE.—The Vermont Temperance Convention met at Woodstock, on the 15th ult. There were between 100 and 150 delegates present. The meeting is said to have been attended throughout with great harmony and energy.

At the close of a Temperance lecture recently delivered in Boston by Mr. Frost, an efficient agent, over *three hundred* signatures were obtained to the pledge.

For the Western Luminary.

MR. EDITOR;—Be so good as to publish the following note as a stimulus to others to do likewise.

Louisville, Jan. 30th. 1833.

Rev. and Dear Sir,—Having learned through you, the necessities of the General Assembly's Board of Education, please accept the inclosed *fifty dollars*, as our response to the call of the needy. Yours, Respectively,

C. A. ASHBRIDGE,
Treas. F. E. S. of Louisville, 1st Church.

Rev. SAMUEL STEEL, *Ag't. G. A. B. Ed.*

The Female Education Society, from which this donation was received, pays *three hundred dollars* per annum to the Kentucky Education Society, for the support of poor and pious young men who are pursuing their studies for the gospel ministry. The Board in Philadelphia, expends much money in the West as well as in the East, having many students under its care in most states of the Union. It is actively engaged in a great work, and needs the prayers and pecuniary aid of those who desire to see labourers multiplied in the Lord's vineyard. May we not expect that other societies and benevolent individuals will follow the example of the Ladies in Louisville 1st church?

Communications respecting this matter will be thankfully received by the subscriber in Lexington. SAMUEL STEEL, *Agent.*

P. S. Some of the churches have subscribed liberally since my last communication, and so soon as collections are made to some further extent than is the case at present, due acknowledgments of all the monies received will be made in the Luminary.

The following is a copy of the Constitution, adopted by the Foreign Missionary Association in Nicholasville and Versailles, Ky. which was promised in last week's paper.

CONSTITUTION.

Article 1. The object of this Association is to aid the Missions under the direction of the American Board of Commissioners for Foreign Missions.

Art. 2. All —— belonging to —— and contributing to this cause, shall be members of the Association, until they shall decline making a donation at the subsequent annual call of the Collectors.

Art. 3. The Association shall elect, annually, a President, Vice-President, Secretary, Treasurer, and a suitable number of Collectors.

Art. 4. The President, and in — absence the Vice President, shall preside in all the meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, manage the correspondence, and, at the annual meeting make a general report of what has been accomplished by the Association, in the course of the preceding year.

The Treasurer shall take charge of the money collected; and shall pay the same to the Treasurer of the Auxiliary Society of ——, as soon as convenient after any considerable sum shall have been placed in his hands. He shall also present a report at the annual meeting.

Art. 5. The four officers above named, shall constitute an Executive Committee, to manage the business not otherwise appropriated by the articles of this Constitution.

Art. 6. The business of the Collectors is to solicit and receive contributions. And in order to do this most effectually, they shall make a suitable division of their appropriate labor; call upon all the individuals, who are friendly to the object, within their respective limits, and give all a respectful invitation to contribute; take their names, and the sums which they wish to give for the year; and shall pay over to the Treasurer, on or before an appointed day, all that they have received. If no day shall be appointed by the Auxiliary, nor by the Association, the Collectors shall themselves appoint as early a day as they shall think convenient.

Art. 7. The annual meeting of the Association shall be held on the —— and shall be opened with prayer. At this meeting, the Reports of the Secretary and Treasurer shall be read; the officers for the year ensuing shall be chosen; and such other business and services shall be attended to, as may be deemed expedient.

Married,

On Tuesday 6th inst, by the Rev. Mr. Noel, JEPTHA D. BRADLEY, of Lexington, to Miss ANN ELIZA, daughter of William Suggett Esq., of Scott County.

OBITUARY.

Died—At the residence of her son-in-law, Dr. Wm. J. McClure, in Madison, (Ia.) on the 17th of December last, Mrs. MARY SIMRALL, relict of the late William F. Simrall, formerly of Louisville, Ky. in the 55th year of her age.

For a number of years past, Mrs. S. had been in a delicate state of health, and had suffered much from general debility, and frequent attacks of disease. She had lately been restored from a severe attack to her usual health; and had began again to visit the loved circles of christian friends, assembled together for prayer and praise.—On the first Monday in December she attended the monthly concert of prayer, in the first church, Madison, took a slight cold, which was shortly followed by a typhus fever, and in a very few days resulted in her dissolution.—Her desent to the grave was sudden and rapid;—but she gave to her surrounding friends the most consoling and satisfactory evidence that she was by the grace of God, fully prepaired 'to go out and meet the Bridegroom.' For more than 18 years, she had been a member of the Presbyterian Church in Shelbyville, (Ky.) and during that whole period, she had been a consistent christian, and had adorned her profession by yielding, in her life the fruits of the spirit.—She was a firm believer in the distinguishing doctrines of grace, as plainly expressed in the standards of the Presbyterian Church—and placed her hope of salvation, solely, on the imputed righteousness, and prevalent intercessions of the Lord Jesus Christ—sustained and comforted by this hope, she endured affliction and suffering as a good soldier of Jesus Christ, with meekness, humility, fortitude, and cordial resignation to the will of God her heavenly Father.—In view of the near approach of death, she was not only undismayed, but tranquil and triumphant. About half an hour before she expired she united with a christian friend in solemn prayer and praise, with manifest self-possession, fervor, and elevation of spirit—and after her departing soul had thus been commended into the hands of the Lord Jesus, and while her weeping relatives were bending with anguished spirits over her wasting form—when her extremities were already cold and paralized, and the paleness of *death* overspread her features—even then she was enabled to understand and answer distinctly in the affirmative two questions proposed by a christian friend, by which she gave the sweet assurance to all, that *the Lord Jesus was present with her and precious to her soul.*—Having left this, as her dying testimony, she sweetly "*fell asleep.*"—"And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

S. C. E.

PROTRACTED MEETING.

By the leave of Divine Providence, a *Protracted Meeting* will be held in the McChord Church, commencing on Friday morning, Feb. 14th, at 11 o'clock. It is designed as a continuation of the series of meetings at present held in the First Presbyterian Church. Christians are earnestly requested to mingle their prayers together, then and meanwhile, that God's blessing may attend these efforts in large measure, and that the Holy Spirit may descend and animate the people of God, and arouse the careless universally to inquire what they shall do to be saved. R. DAVIDSON, *Pastor.*

General Assembly's Board of Missions.

A. T. Skillman acknowledges the receipt of Five Dollars for the General Assembly's Board of Missions, from James M. Preston, Esq. of Burlington, Ky.

DOCTOR HOLLAND

HAS removed his residence and shop to the rooms heretofore occupied by Mr. HOUSTON on Main street, next door to the Lexington Library. He hopes to be found at all hours where he ought to be.
Lexington, Feb. 12, 1834. 31-2m

L. DEPOORTER,
SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31-tf

NEW BOOKS!

THE "KEEPSAKE," a spendid London Annual for 1834, 17 engravings; The Child's Annual for 1834; The Clergyman's Note Book; Gospel Seeds; The Influence of the Bible, by John Matthews, D. D. President of the South Hanover Theological Seminary; Letters to Young Ladies; Scenes of Wealth, for the instruction and amusement of children and youth; Metcalfe's Terrestrial Magnetism; Morton on Pulmonary Consumptions; Dr. Drake's Address to the Literary Convention of Kentucky,

Just received and for sale at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*
February 5, 1834. 30-by

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

DRUG AND CHEMICAL STORE
REMOVED TO CHEAPSIDE.

THE Subscriber informs his friends and the public, that he has *removed* his stock of Drugs, &c. to CHEAPSIDE, next door to the late Dr. Boswell's store. He hopes, by continuing his unremitted attention to business, to induce his customers generally to continue their patronage. He can warrant his stock of Medicines to be as fresh and as cheap as any in the place. THOS. L. SMITH.
Lexington, Jan. 29, 1834. 29-3w

NEW BOOKS.

HENRY'S COMMENTARY, a new edition in 3 Vols. at the low price of $12 per copy; The Works of Maria Edgeworth, in 9 Vols.; Polyglott Bible, octavo Boston edition; The Life of Archbishop Cranmer, by C. W. Le Bas, 2 Vols.; The Young Ladies Assistant in Drawing and Painting, by Maria Turner; First Lessens in Algebra, by Ebenezer Bailey: Scenes in Our Parish, by A Country Parson's Daughter.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*
January 15th, 1834. 27-by

Wanted.

AN APPRENTICE will be taken at this Office, to learn the Printing Business, if immediate application be made. One from 14 to 16 years of age would be preferred.
Lexington, January 29, 1834.

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,
MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store* a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books*; all of which he will sell on moderate terms, for cash.
October 9th, 1833. 13-tf.

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

SABBATH SCHOOL BOOKS.

THE American Sunday School Union can furnish a library for a school which will contain 235 volumes, amounting to 38,305 pages, bound in fancy coloured leather backs and corners, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is $41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs $1.46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series; such as the Bible Dictionary, Geography, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.

Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of $42.46, the above 338 works can be procured by any Sunday School, and Sunday School Society, which will send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms for membership are for life $30, or $3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders addressed to the subscriber, with particular directions as to the mode of conveying the books, will meet with prompt attention, if addressed to LUTHER STEPHENS, *Lexington, Ky.*

FREDERICK W. PORTER.
Corresponding Secretary American Sunday School Union, No 146 Chestnut Street, Philadelphia.
December 25, 1833. 24-3weow

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House, and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.
Lexington, January 1, 1834. 25-tf.

NEW ESTABLISHMENT.

J. C. ATKINSON

RESPECTFULLY informs the public, that he has commenced the manufacture of

Tin Ware, Stove Pipe, House Guttering, &c.

On High-street, a few doors below J. Norton's corner, and directly opposite Drs. Satterwhite and Whitney's Shop. He is determined, by moderate charges, punctuality, and a desire please, to make it to the interest of all who wish to purchase any article made or vended by Tinners, to call and examine the quality and prices of his ware before they purchase.

He will sell at *Wholesale*, upon as accommodating terms as can be had in this or any other city. Lexington, Feb. 5, 1834.—30-tf

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞ Sign of the GOLDEN COFFEE-POT. ☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.
December 25, 1833. 24-3m

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 25—tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.
December 11, 1833.

The Fountain Opened.

"Ho, every one that thirsteth, come ye to the waters." *Isaiah* lv. 1.

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on thy way:
Here are waters running o'er,
Drink of them and thirst no more.

Pleasure's votary, thirsting still
For delight unmix'd with pain;
Seeking yet some little rill,
Where thou may'st refresh again;
See the fountain running o'er,
Drink its waters—thirst no more.

Mourner, in this vale of tears,
Thirsting after perfect peace;
Looking on to future years,
Dark and desolate as these;
Here's a fountain running o'er,
Drink its waters—thirst no more.

Parent, watching o'er thy child,
Giving every earthly thing;
Lost in wishes vain and wild,
To this fount thy children bring:
And of waters running o'er,
Let them drink and thirst no more.

Rosy youth and hoary age,
Journeying in this world of strife:
Youth and maiden, child and sage,
Freely drink the stream of life:
Here are waters running o'er,
Drink of them and thirst no more.

The Aged,—the Man of Business,—and the Young, invited to a Solemn Pause.

In the National Preacher, for the last month, we find an eloquent and seasonable discourse, by President Humphrey, of Amherst College, on "Time measured by Eternity," in which three different class of hearers are remonstrated with, upon the uncertainty of life, from the text, James 4. 14—*What is your life?* The powerful manner in which these addresses are made, induces us to make this extract:—

What, my gray-headed and tottering friends, is *your* life? How short the period since you were in the cradle and dandled in the lap of parental affection! Once you thought, no doubt, that seventy years must be long enough for any one to live; but tell me, what is your present estimate? Ah! methinks I hear you falter, Few and evil have been our days! So true it is, that

"Time advancing hides his wings,
And seems to creep on young."

What then is the past with you, but a restless night spent between waking and sleeping? How much of life is now left besides wrinkles and infirmities;—days without pleasure and nights without repose? And how long can you expect to live? O, how many warnings have you of approaching dissolution: Loss of sight, loss of hearing, loss of memory, loss of strength; your skin cleaving more and more to your bones; limbs trembling; joints stiffening; hair whitening; grinders ceasing; in short, all the harbingers of death gathering about you, and officiously tendering their services to prepare your last bed, your coffin, your shroud, and your abode in dust, where worms will crawl over you!

And ye men of business and of might, in the high meridian of your course, What is your life? Were we to make up an estimate from your daily conversation, from the eagerness of your worldly pursuits, from your extensive plans, and far-reaching expectations, we must suppose you exempted from the common lot of mortality. But no estimate can be more delusive. Strip your life then of these fictitious and imposing circumstances, and what is it but a vapor? What obstacle does your fine constitution oppose to the ravages of disease?—to the stroke of death? How many firmer have fallen in a few days, or hours? You are rejoicing, perhaps, in a degree of health which knows but few and trifling interruptions; and so were thousands ono week ago, who are now still and powerless, with the nations under ground. You have, it may be, large and dependent families, and so had many of them. But the clinging and sobbing of their little ones could not save them. How many, even of your own acquaintance, have been called for, when all were ready to say they could not be spared! You wish to live to educate your children and see them advantageously settled in the world: but, What is your life? What longer or better lease have you than your neighbor had, whose wife is now a widow and his children orphans?

But you have talents, and a name, perhaps you have begun to rise, and your influence is increasing: the temple of fame shines high and afar in your bright horizon; and there is many a glittering eminence between you and the elevation to which you ultimately aspire. But, pause for a moment and think, What is your life? Where now are some, whose prospects were brighter, yesterday, than any that can rise to your view? And where, to-morrow, will the admirers of others look for them but in the grave? Be entreated then, I beseech you, to pause, and answer the apostle's question, "*What is your life?*"

But you are laying up property: by industry and frugality you hope in a few years to become rich. But where are these few years, on which you count with so much assurance? Remember, death is no respecter of wealth, in possession or in prospect. He can unclench the firmest grasp. Nothing, it would seem, delights him more than tearing away the worldling from his home, and blasting the fairest prospects which spread themselves out in his golden slumbers.

But I turn to another class of my hearers. And what, my young friends, is your life? It appears to most of you, I doubt not, like a great estate, or something far better than that, in almost certain reversion. Your fancy collects the brightest colors, and your imagination paints the landscape in the most charming hues. It spreads over it the life, and beauty, and fragrance of spring. It is a delightful elevation, at which you aim, which rejoices in the bright visitation of your morning without clouds, and to your ardent gaze every thing brightens still as you advance. Former disappointments avail nothing. The ambush of disease you do not suspect; and even death stalks about unheeded, though in plain view, and threatening at almost every turn to cross your path.

You live in the elysian future. Whoever may fall short of the goal, you expect soon to be there, and to be greeted by a long train of obsequious delights. Cruel officiousness! you may be ready to say, which would darken such a prospect. But I must, though it were at the hazard of your displeasure, deal truly and faithfully with you; for, what is your life? How much is it worth to the halest and most sanguine youth of this assembly? What is the tenure by which you hold the precious boon? Who has so lately come down from heaven to contradict the Bible, no less than the experience of every day, and to declare that the young shall not die?

If you have any such lease of life, produce it, and let me look at the signature. Ah, my young friends, it is at best but a forgery, or a blank. What though you never seriously think of dying; can this stupid presumption save you, when the relentless messenger shall come up into your windows? You are young, but how many millions have died younger! Consult the first bill of mortality that comes in your way, and ask yourself, What is my life? A mere scratch may destroy it—an insect may undermine the frail tabernacle—a very moth may sever some thread on which all depends. It is only to shut out a little air, or to let in a floating atom to rankle for a few moments in your vitals, and all will be over. Your bloom, health, and hopes perish together.

What then, my young friends, is your life? O, be persuaded, whenever you enter the place of graves, to make out the estimate there. Consult the records of the marble planted fields; they will not deceive you. Go from stone to stone, and as you read, say, What is my life?

But there is another view of the subject, which makes life of unspeakable value. I mean when we consider it as preparatory to an endless existence beyond the grave. In this light, a vapor as it is, our present life is every thing. If all the mountains in the world were gold and silver, they would not be weighed against it. Their value would be nothing in the comparison. Think, O think, if you can, what are the interests which are suspended by the most brittle thread! God has sent us to stay a few days here, and for what? To prepare for death. For death, not on account of its intrinsic importance, but as the gate of eternity. Here then we are put on trial, and here the momentous question is to be decided, whether we shall go to heaven or hell—whether we shall dwell with angels or devils—whether we shall rise and shine, and shout in glory, or sink and wail in the blackness of darkness for ever.

Yes, my hearers, the grand question is to be settled here, and settled soon, and settled finally. In this point of view, the length of one person's life, compared with that of another, makes not the least difference. Be it longer or shorter, it is *all*. It may be ten or fifteen, or twenty years—it may be a little more, or it may be less. But there will be no other state of trial. The young man or young woman who lives in sin but twenty years, and then dies impenitent, plunges as surely into the lake of fire and brimstone, as the hoary-headed sinner of fourscore.

There is, therefore, no equal portion of our existence, no conceivable duration in eternity, which can for one moment be compared with the present life in point of importance. There, a thousand ages of joy or wo will decide nothing as to the future. Here, one day may decide every thing. A million of years, then, after death, may be of less moment to the man who is now on his death-bed, than the few moments which he still has to live. Upon that short period, a whole eternity may be suspended.

Does this point need illustration? Suppose, then, that a kingdom were offered to a man, and that he must comply with the conditions in an hour, or lose it forever, how much more would depend upon that hour than upon all the rest of his life!

Suppose that one of you had been condemned to suffer perpetual imprisonment, in chains and in a dungeon, and an hour was granted you to sue for pardon, and upon the most humble confession to obtain your liberty—how much more valuable would that hour be than fifty subsequent years of night, and solitude, and chains!

But how inadequate, how poor is every possible illustration, to set forth the amazing value of a life which in every other point of view is nothing!

"Great God! on what a brittle thread
Hang everlasting things."

The Infidel Husband.

"But she that is married careth for the things of the world, how she may please her husband." —1 Cor. 7: 24.

A few days since I was invited to attend the funeral solemnities of a deceased relative. I looked upon her lifeless clay with feelings of no common character.

Mrs. K. was united in early youth to one who was then considered a sober, honest, respectable man: and in truth he was so, having no outward besetting sin. In a few years after their marriage, they removed from Connecticut to New York, where Mr. K. purchased a farm, built him a fine house, and was at length settled to his entire satisfaction. Having no children, he adopted his nephew, a young lad, as a son. Mr. K. who was destitute of religious principles, (for he was an infidel,) was induced to do this, that he might have an heir to his possessions, and a support in his declining age.

But providence ordered it otherwise. In consequence of the infidelity of the uncle, the nephew, as might have been expected, imbibed the same corrupt principles, was ultimately ruined for this world, and we have reason to fear, for eternity! In the mean time, Mrs. K. a perfect model of devotedness to her husband, saw him a man much "looked up to" in society, filling the office of magistrate for many years, a perfectly temperance man, a good neighbour, friend, and husband, and was therefore inclined to think his principles were not, after all, so very bad; *perhaps* what he advocated might be true.

The "still small voice," however, would not be entirely hushed. Conscience whispered, the Bible may be true; it may be a revelation from God. But where, she would inquire, is the evidence that it is so? In itself, in your own soul, would reason and conscience answer; and many times was she "almost persuaded to be a Christian." In this way she lived, entirely unsettled in her religious principles, believing and disbelieving, for nearly half a century.

At length death came, and found her, alas! I hardly dare say an infidel; but what is the difference? She was an *unbeliever;* and when I looked upon her cold inanimate body, I could not but exclaim, in the bitterness of my grief, Oh! husband! husband! her blood will be found in thy skirts! Ye wives who have infidel husbands, beware how you admit their principles into your own hearts. Do not sanction them by your silence, when they are advocated in your presence, for the souls of your children will thus be endangered, nay, led on to ruin. I am well aware that wives are often placed in very trying circumstances. Yet, by faithful perseverance in duty, they may be the instruments in the hands of God in bringing their infidel husbands to Christ.

In the case of my deceased relative, never was there a better wife, a better neighbour, or a better friend; would to God I could add, a better Christian. But alas! she had not chosen that good part, which could not be taken away from her. O that I could stop here! My heart still bleeds at the recollection of the nephew. He might have been, and indeed promised to be an ornament to society, loved and honoured by all. What is he now? A sorrow, a living sorrow to his friends, degraded, despised, a slave to intemperance, an infidel, his wife and children beggared, and himself hastening to an untimely grave.

Who can tell how many more have been drawn into this vortex of infidelity? The day of judgment only will reveal how many have been led on through the influence of this one infidel husband and uncle, to the ruin of their souls.—Although he was a man of high intellectual attainments, beloved and respected in his social intercourse, so much the more was he to have been guarded against. Oh! how deplorable will be his condemnation in the day of final retribution!—*Mother's Magazine.*

The Joys of Repentance.—"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling countenance wrote *Joy.* It would seem as if none could write any thing else; but another with a look of more thoughtfulness put down *Hope.* A third with a beaming countenance wrote *Gratitude.* A fourth wrote *Love,* and other feelings still claimed the superiority on other minds. One turned back with a countenance full of peace, and yet a tearful eye, and the teacher was surprised to find upon her slate—"Repentance is the most delightful emotion." He turned to her with marks of wonder, in which her companions doubtless participated, and asked—"Why?" "Oh," said she, in the expressive language of looks and gestures which marks these mutes, it is so delightful to be humbled before God!"

She had been one of nature's lofty spirits, whose very aspect seemed to demand the deference of those around her, and who had strong claims to it. She had recently, become "as a little child" under the influence of the gospel, and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions, who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and at the same moment, the ample provision for its forgiveness; and the humble melting of the soul, in penitential love and gratitude, and joy, surpassed in her view, all that the whole circle of emotion could furnish. Reader do you know this joy?—*Abott's Magazine.*

Beware of Temptation.—When a man's situation in life opens his natural temperament to the solicitations of sin, he is in great danger. "If ambassadors come from the king of Babylon, Hezekiah's pride will cast him into temptation. If Hazael be king of Syria, his cruelty and ambition will cause him to rage savagely against Isarel. If the priests come with their pieces of silver, Judas' covetousness will instantly be at work to sell his master; and many instances of the kind may, in the days wherein we live, be given. Some men think to play on the hole of the asp, and not be stung; to touch pitch, and not be defiled; to take fire in their clothes and not be burnt; but they will be mistaken. If thy business course of life, societies, or whatever else it be of the like kind, do cast thee on such things, ways and persons, as suit their lust or corruption; know that thou art *entered* into temptation. How thou will *come out,* God only knows. Let us suppose a man that hath any seeds of filthiness in his heart, engaged in the business of his life in light, vain, and foolish society. Whatsoever notice—little, great or none at all, he takes of it, he is undoubtedly entered into temptation. So is it with ambition, in high places; passion in a multitude of perplexing affairs; polluted, corrupt fancy, in vain socities, and the perusal of idle books, or teatises of vanity and folly" —*Owen.*

Use of Means.—Christians seem to expect that their views of Christ, and their love to him will increase, without their using the proper means. They should select some scene in his life, and meditate long upon it, and strive to bring the circumstances before their minds, and imagine how he thought and felt at the time. At first all will appear confused and indistinct; but then let them continue to look steadily, and the mist will disappear, and their hearts will begin to burn with love to their Saviour. At least one scene in Christ's life should be thus reviewed every day, if the Christian hopes to find his love to the Redeemer increase.—*Payson.*

Revivals of Religion.—A continued season of prayer was connected with the great revival at Jerusalem. The day of Pentecost was fifty days after the resurrection of Christ. He was with his disciples forty days, speaking of the things pertaining to the kingdom of God. After he had given them their instructions, he was taken up, and a cloud received him out of their sight. Then, it is said, "they returned to Jerusalem from the mount called Olivet, and when they were come in, they went up into an upper room, where abode both Peter and James and John, and the rest of the apostles. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." It appears that in a retired place, in an upper room, supposed by some to be the place where he celebrated the Passover, they spent *ten days in prayer.* While thus waiting for the promised blessing, breathing the atmosphere of devotion, kindling the fire of their zeal at the altar of God, bracing themselves to the great work of the ministry by wrestling in prayer, the Spirit of God descended and filled all the place where they were assembled. *They continued in prayer;* which is the only way to wait for the promise. When, therefore, the day of Pentecost was fully come, it found them all *with one accord in one place;* and under no other circumstances may the disciples of Christ expect to receive the influences of the Spirit. Unity of feeling and of views must characterize the people whom the Comforter will visit.—*Dr. Tucker—National Preacher.*

Written and Extemporary Sermons.—To the question, which is preferable, written or extemporary sermons? the answer is, neither exclusively, and both habitually. My advice to all young men would be, write much, that you may extemporise well; and extemporise much, that you may write well. With respect to delivery, while it should be natural, correct, and animated, the summary rule embracing all others is this: 'Let the soul be filled with holy emotion, with love to Christ, and the souls of men.' With such delivery, mistakes or inaccuraces will be seen only as motes in the sunbeam, and without this warm-hearted delivery of a soul burning with love, you may make an Addison, but never a Paul.—*Dr. Beecher.*

God holds us as accountable for what we might have done, as he does for what we have done; and the fragments of time wasted will all be found in the day of accounts.

From the Temperance Intelligencer.

The Festal Board.

Come to the festal board to-night—
For bright eyed beauty will be there,
Her coral lips in nectar steeped.
And garlanded her silken hair.

Come to the festal board to-night—
For there, the joyous laugh of youth
Will ring those silvery peals, which speak
Of bosoms pure, and stainless truth.

Come to the festal board to-night—
For friendship, there, with stronger chain,
Devoted hearts, already bound
For good or ill, will bind again.

I went—
Nature and art their stores outpoured,
Joy beamed in every kindling glance,
Love, friendship, youth and beauty smiled:
What could that evening's bliss enhance!

We parted,—
And years have flown—But where are now,
The guests who round that table met!
Rises their sun as gloriously
As on that banquet's eve it set!

How holds the chain which friendship wove!
It broke,—and, soon, the hearts it bound
Were widely sundered—and, for peace,
Envy and strife and blood were found.

The merriest laugh which then was heard
Has changed its tones to maniac screams,
As half-quenched memory lights up
Glimmerings of guilt in feverish dreams.

And where is she whose diamond eyes
Golconda's purest gems outshone—
Whose roseate lips of Eden breathed,
Say, where is she—the beauteous one!

Beneath yon drooping willow's shade,
With eyes now dim, and lips all pale,
She sleeps, in peace. Read on her urn,
"*A broken heart.*"—This tells her tale.

And where is he,—that tower of strength—
Whose fate with hers, for life, was joined!
How beats his heart, once honor's throne,
How high has soared his daring mind!

Go to the dungeon's gloom to night—
His wasted form—his aching head—
And all that now remains of him
Lie, shuddering, on a felon's bed!

Ask you of all these woes the cause!—
The festal board—the enticing bowl—
More often came—and reason fled—
And maddened passions spurned control.

Learn wisdom then,—The frequent feast
Avoid,—for there, with stealthy tread,
Temptation walks, to lure you on,
Till death, at last, the banquet spread.

And shun, Oh! shun the enchanted cup!
Though, now, its draught like joy appears,
Ere long it will be fanned with sighs,
And sadly mixed with blood and tears.

New York, Dec. 19, 1833. S. A. T.

Wine and Fermented Drinks.

While we would not advocate any change in the pledge now generally adopted by temperance societies, we would nevertheless call the attention of all the friends of temperance to the subject of using wine and fermented liquors.

By the terms of the present mutual agreement, it is made the duty of all members of every temperance society to advance in every possible lawful way, the cause of reform. The entire disuse of intoxicating drinks by every person in the community, is manifestly the only method by which the calamities of drunkenness can ever be removed from our country and from the world. This removal is the great—the ultimate end of all the effort which is making. This is, or should be, the end for which every man signs the pledge, and for which his name and influence are given to the cause. Now it follows, that if any member is advised of any cause by which this work is hindered and the speedy issue of the struggle prevented, it is his duty—a duty to which he is under an obligation which he has voluntarily assumed, to remove as far as he has the power, that cause. If any member of a temperance society who is a father, has an intemperate son whom he wishes to reform, would his wishes and his conduct coincide were he daily to place upon his table, wine and other fermented drinks, by which the ragings of that suicidal appetite which is destroying him should be kept alive? Under such circumstances, could he hope for a reformation?

It is now clearly understood that no intemperate person can be expected to reform, so long as he continues the use of such fermented drinks as wine, cider, ale, or strong beer. The reason is obvious.—His drunkenness is a disease, voluntary it is true, but nevertheless a disease. The smallest quantity of alcohol is to that disease, precisely what oil is to fire; it renews its flame. The liquors above enumerated contain alcohol—they keep alive the disease—they are fuel to the flame. This whole matter, then, as it appears to us, lies in a nut shell. The total extirpation of drunkenness is our object. Men will become and will continue drunkards as long as they use, wine, cider and beer; therefore so long as these are used, the reformation will be incomplete—the end will not be gained. As temperance men, we have now to ask ourselves, and to ask others, are we willing for the sake of the cause of temperance, and for the sake of those of our fellow beings who are bound down in iron bondage to serve an unfeeling and imperious master; are we willing to extend our principles of abstinence, and place upon our *expurgatory list,* fermented as well as distilled liquors!—Grant that the use of the former is permitted, and go farther, and admit that they are to a certain extent even beneficial to us, if the cause can be advanced in *any* degree, or even one fellow being rescued from captivity, shame and death, by our abstinence, are we not willing to abstain? And here we would remark, and we do it from experience, wine or spirit drinkers are not competent judges whether wine or spirit is or is not injurious, especially while under stimulating influence. We *know* that a small quantity of these drinks changes the whole man, creates a new set of feelings, and to a certain extent, impairs the judgment. Before any one makes up his decision whether fermented liquors are or are not injurious and unnecessary, let him abstain one month from their use as well as from the use of ardent spirit: then, and we think not till then, will he be capable of forming an unbiassed judgment. If temperance men are in the daily use of fermented liquors, and they are asked their opinion as to the expediency of giving them up, it requires no prophetic wisdom to divine what their answer will be. John Barleycorn has their judgments and he is sure of their verdict.

This is a subject of increasing interest, and the public mind is fast awaking to its merits. Let then the advocates on either side come forth in kind, temperate, manly and courteous discussion. The columns of the intelligencer are freely opened for this purpose; and we may remark that neither side need dread the encounter, for we trust *truth* is the object of both, and truth is mighty and will prevail.—*Temp. Intelligencer.*

Effects of Intemperance.—On Sunday night, a little after ten o'clock, a man named Patrick Deery, who resided near the north end of Hudson-street, was returning home, accompained by his wife and sister, from some merry-making, where he got intoxicated, and insisted in going down to the river at the foot of Charles-street, which he declared was the way home. His sister followed him, but was unable to dissuade him from going to the river, which he at last fell into and was drowned before any assistance could be obtained. He has left a family who were solely depending on him for support, and whose destitution will be to them a melancholy memento of the effects of spending the Sabbath at merry-makings and dram-shops.—*Jour. of Com.*

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop*
Lexington, Dec. 11, 1833.

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
TOHMAS JACKSON,
WM. A. WORTHEN,
ROBERT MAYINGLY,
JOHN SHUCK, } *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflamnations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.

FALL & WINTER GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS,

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black-brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4. Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia, Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Net, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bend Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery,

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmeg, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture,* to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.
STEELE & TOD.
Lexington, Nov. 20, 1833. 19-by

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.
Lexington, Sept. 4, 1833. 8-tf